PANOPLIST,

AND

MISSIONARY HERALD.

No. 9.

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SEPTEMBER, 1819.

Vol. XV.

MISCELLANEOUS.

For the Panoplist.

ILLUSIONS OF SOPHISTRY.

It is an old artifice of sophistry to represent the cause or principles of an opponent as a matter of very small consequence. When driven off the field, a comfortable method of consoling one's self, and deceiving the public, is to insinuate that the antagonist has gained nothing by his victory—that the blame of beginning the dispute rests entirely on him, and that the apologist would not have engaged in such a senseless warfare, but for the compulsion of circumstances beyond his control. If the man who keeps the field has shown considerable zeal in the discussion, however it may have been justified by the occasion, he is sure of being condemned for attaching so much importance to the grounds of the controversy; is ridiculed for supposing that the question in dispute is of much weight, and for exerting so much strength in an affair of supreme insignificance; in short, he is declared to have been fighting for a shadow.

Of the same disengenuous nature, and employed by the same descrintion of persons, is a practice of those who seek to introduce heretical sentiments in religion. First, the tenets of the new sect are industriously scattered as widely as possible, without allowing able defenders of truth any opportunity of meeting them on open ground, or even knowing with certainty what they are. In the beginning of the process, they must be whispered softly in the ears of a few confidential friends, who are pledged to secrecy on most occasions, and are especially charged with caution in the propagation of the new doctrine. Sometimes they are to be dressed in such ambiguous language, that a specific charge against them cannot be supported. A thousand avenues are left open to allow an escape, whenever pursued closely. If you attempt to fix a charge of error or of falsehood upon them, they are sure to retreat behind some doubtful expression, some evasion, or figurative language. The true shape of their opinions is kept out of sight as long as possible, and if they are reluctantly forced to bring some part of it nearer your view, it is still under a cloak. You are amused or awed by some high authority, who, as you are told, once said, or once wrote such a sentiment, whereas, in truth, he never entertained it for a Should the unskilful disciple be shocked at the impiety of the new sect, or perplexed by the equivocal forms presented to his mind, and even be ready to question the correctness or safety of the easier way to heaven, now pretended to be disclosed to him, he is answered Vol. XV.

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by the hollow pretexts of candor, liberality, and charity. Such pleasing sounds are intended to silence investigation, and lull suspicion asleep, till the usurper shall have gained strength to fit him for throwing aside the mask with safety.

Let it be remembered, that this mode of introducing a bad cause is no new invention. Whatever else it may plead for its use, it has not the claim of novelty. Its antiquity almost equals that of the material world.

But this excessive shyness is not long deemed necessary. After such disengenuous arts have been played off awhile, and their success has brought numbers, and wealth, and patronage into the ranks of the party, the forms of attack and defence receive great alteration. While "creeping in unawares," mischievous principles of every class possess their genuine character; and that very character affords them no small protection. But the moment their power shall have rendered this sly proceeding unnecessary, the tone and the attitude are changed at once. Like the serpent in the fable, their venom is not the less real, nor less malignant, because extraneous circumstances conceal it. Only bring the propagators of heresy into suitable circumstances, and what was before latent will show itself in effects not to be mistaken. Pity the reptile, now seeming so helpless, and hug it foolishly in your bosom, and the fate of the countryman will be yours.

Another distinguishing characteristic of error is its ceaseless varia-If by the strength of argument, by the fluctuations of fashion, or from any other means, one false notion has been laid aside, a successor is ever ready to occupy its place. Notwithstanding that one error often originates another, yet there may be no other resemblance between the two, than their common opposition to truth. To this they all have an inveterate hostility, and however widely the advocates of erroneous doctrines may differ on all other subjects, they find a centre of union whenever the truth is to be assailed. Numerous instances are every day seen of the abettors of opposite systems, and even of personal enemies, uniting their strength and resources to maintain a vigorous warfare against the advocates of evangelical religion. This enmity is the more embittered, in proportion to the active diligence of the Christian in the service of his Master. Indeed they will not allow his religion to be the cause of their enmity; but allege some bad use he makes of his pretended principles, or some crimes which do not belong to them, as the reason of their hostility.

Repeated examples have fallen under my notice, of a sect or a party, whose tender consciences seemed to discover extraordinary sensibility to injury, or to what they called "oppression." They could hardly endure a plain statement of another man's religious belief, lest it should be derogatory to the credit of their own. These people, while a minority, or otherwise destitute of power, will perpetually repeat the cry of candor, forbearance, the uncertainty of opinion, and the unalienable right of each man to fashion his belief to his own taste. But once let the tables be turned, and their voices are set to a quite different tune. No scruples are then expressed to forcing upon a town or a church, a teacher of sentiments which they cannot approve. The hal-

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low profession of catholicism is industriously proclaimed on all occasions, till the false pretenders are snugly seated in office; but the moment they have sufficient strength they keep no measures, and show no respect to any who oppose their arbitrary purposes.

EXTRACTS FROM THE DIARY OF THE REV. COTTON MATHER.

(Continued from p. 346.)

Jan. 31, 1713. Saturday. 1 set apart this day (as usual) for prayer, with fasting in secret before the Lord. Especially, praying for direction and assistance in some special services that are now before me; particularly the preparing and publishing of some treatises I have now on hand. I made my supplications to heaven for good news from I cried unto the Lord for the smiles of heaven on my family and my ministry, in various ways.

This day I arrived unto the clearest apprehensions of my justification before God, by the righteousness of my Savior, which I therefore presented unto him; and yet my obligation to endeavor all possible conformity to his law in holy obedience; the grace to yield which, the blood of my Savior has purchased for me. I conversed with the

glorious One on such terms as these.

1. Good Devised. To instruct my flock clearly in the methods of their justification by the obedience of their Savior-and at the same time, their own weighty obligations to love and prize, and endeavor all possible obedience to the law of the holy God, and walk according to that rule, and then to put into their hands a treatise of this importance, may be a service to them.

Lord's Day. 'Tis an excessive and unusual cold which embitters the season this day. My public services were therefore of

an uncommon brevity.

But at the table of the Lord, as far as the time would allow, I set myself to magnify the holy law of the glorious God; first by presenting before God the obedience of my Savior to that law, which has made expiation for my violation of it, and brought in everlasting righteousness for me; and then, by pleading the blood of my Savior as purchasing for me the grace to love and keep the law, and so taking the comfort of a lively hope, that I shall one day be brought into the perfection of such an inestimable blessedness.

2. G. D. I would not only continue my watchful endeavors, even at lying down and rising up, still to entertain my consort with some new hint or other that may be instructive, and help her to improve in knowledge and goodness,—but also I would reinvigorate that law of my conversation in my family, whenever I go down among my little folks, to let fall some expression or other, which may be useful for them to think upon, and to do the like when any of them are attending upon me in my study. These are indeed no new forms of care with me; yet I find it needful to renew the charges of God upon my soul, to observe them with more zealous industry, and to be more extensive in my application of them.

5. The death of an aged and honorable gentlewoman, who was of the same age with my mother, gives me an opportunity, and an obligation to address my mother with the best insinuations I can use, to

assist and quicken her preparations for the heavenly world.

4. G. D. I am informed, that in the very populous town of Marble. head, there is a most grievous want of household religion. Few families have the worship of God in them. I would immediately write unto he schoolmaster there, a pious and hopeful person, and send him a number of books on that subject, and pray him to disperse them, where there may be most occasion and encouragement.

5. G. D. My circular letter to the English ministers of the Indians, I would have to take in several other points of consideration, besides what I formerly intended for it. Particularly, I would propose to them an article of household picty among the Indians, and the article of preserving them from those that would oppress and defraud them.

6. G. D. I find out another person in my neighborhood miserably poor, to whom I would frequently dispense relief in the best way that

I can.

7. G. D. Before another week be out, I am to begin another year. Wherefore, I would now look back on the purposes of this year, and see which of them have not been pursued as they should have been, and quicken my pursuance of them, and every way get into the disposition of a poor, weak, frail man, finishing the fiftieth year of his age.

1. G. D. It may serve the interests of piety, especially in the female part of the flock, if I give them a sermon on the good works of a virtuous woman. Some such, and one especially, by death lately departing from us, I have therein a particular occasion to do so. And I am endeavoring therefore, this way to recommend the best things unto imitation.

Having preached a funeral sermon on the death of an aged and worthy gentlewoman in the neighborhood, I sent the copy of it immediately unto her valuable son, that he may publish it, if he please, unto the world. I proposed herein to blow up the zeal of good works into a vehement flame, and very particularly in the handmaids of the Lord. The title of it is Tabitha Rediviva. An essay to describe and bespeak the good works of a virtuous woman, who therein approves herself a real disciple of our holy Savior. With some justice done to the memory of that religious and honorable woman, Mrs. Elizabeth Hutchinson, who expired, Feb. 3, 1713.

2. G. D. I would very much persuade and assist my consort, that she may be a woman full of good works. She shall never want wherewithal to supply her liberalities. I will often renew my cares, that out of presents made unto the family she may dispense portions to the miserable. I will put her upon visiting the poor and needy and such as are in affliction, and by her hand send reliefs unto them, and she

shall also inquire wherein she may be helpful unto them.

4. G. D. A somewhat surprising providence puts me upon reviewing and publishing a discourse about unsuspected injuries which men do unto the great Savior; preached nearly twenty years ago. I am hereby supplied with a precious opportunity to write some very pungent things for the conviction both of the Jews and of the Arians, which I desire, with much supplication to heaven for assistance, to lay hold upon.

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For the Panoplist.

THE NUMEROUS SOURCES OF EARTHLY WRETCHEBNESS.

"Here every drop of honey hides a sting, Worms wind themselves into our sweetest flowers."

No man of common reflection can have failed to observe the multiplied sources of unhappiness in the present world. The first sensations of our being are those of suffering; at every successive stage of the toilsome journey, we have fresh opportunities of extending the boundaries of our knowledge; but, at the same time, they painfully teach us how numerous are the thorns in our path. In adding pungency to the sufferings already experienced, they show how little reason we have to wish for increasing the points of connexion with earth, since each new hold we have taken, has multiplied the number, and increased the burden, of our miseries. Preserving, as we pass along, a constant recollection, that misery in all its diversified forms is the genuine offspring of sin; and that a state of being, now so abounding in evils, was originally pronounced by its Creator very good-I shall briefly, notice some few of the more ordinary sufferings which fall to the share of almost every one:-sufferings, for whose prevention no means are within his power, and the calm endurance of which presents a constant exercise of his patience.

Let it be observed, that in accordance with the motto above, I select those circumstances of life only, which are connected with the more agreeable features of it,—the conditions in which man is to expect pleasure, if any where; leaving entirely out of the account those palpable and acknowledged evils, which no one ever thought of numbering

among his pleasures.

I. The mortifications arising from the business undertaken, as the means of income or of gratification, are often very severe. In this place I might easily extend the exemplification of the subject to a vast variety of particulars. I will, however, confine the illustration to a narrow compass. Select an individual, deeply immersed in commercial affairs; notice his anxiety respecting the state of the markets—the sales of his cargoes abroad,—the returns expected from them,—the dangers of the sea, &c. Suspense agitates his bosom, and sleep is a Not unfrequently his fears are realized, he stranger to his eyes. learns the unwelcome transition from affluence to poverty. Nevertheless, he sought happiness in his multiplied labors; he expected to find it; but his search has been as fruitless as the pursuit of a shadow. Even when so far successful, as to gain the object sought as the medium of procuring pleasure, he finds that substantial enjoyment is no nearer his reach than when he began. In looking at the thousand occupations of men, you will not perceive the mortification less, nor their sorrows fewer in number, than in the instance above mentioned.

II. A great deal of suffering is occasioned by the general character of the society with which one is accustomed to mingle. Opposition of sentiments prevents the cordiality of feeling indispensable to tranquil enjoyment. It is not pretended that men cannot live without angry contentions, because they do not think alike. But certainly, the highest relish of life and its possessions never exists, without an unison of sentiment between ourselves and those around us. A considerable

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share of what is called comfort, in civilized society, arises from the mutual exchange of kind offices between neighbors and friends. But such offices are not long performed, except they can flow from kindred affections. The anticipated pleasures of this kind are seldom realized. A very limited intercourse with mankind will be enough to teach us. that our own opinions and those of our company are totally different; that in declaring our belief the by-stander thinks we oppose or ridicule his; he esteems and treats us as enemies; thus the cup of which we must necessarily partake is embittered. A poisonous draught received where was expected a refreshing cordial. If peace be preserved at any price, it is probably at the expense of sacrificing our belief to those who differ from us, or in the safer, but unpleasant, alternative of concealing our sentiments, and withholding each expression of injured sensibility. What enhances the vexation of all this, is the fact, that we have already done so much, and made so many concessions for peace, and still, are as remote from it after a thousand sacrifices of interest and of deliberate judgment, as when we began the business of accommodation.

III. The peculiarities of taste in members of the same family are inexhaustible sources of unhappiness. I wish it to be here distinctly recollected, that I fully allow, in its widest latitude, the duty of yielding in matters of inferior moment. For preserving the tranquillity of the domestic circle, no expense of feeling or of opinion, compatible with the preservation of a clear conscience, should be spared. But many occasions are presented, in which a man will need all his calmness and self-command, to meet with any tolerable composure those adverse occurrences, which clearly appear to him to have originated in the faults of those around him.

It has often been remarked, that mankind are more closely attached to small matters, than to any other; that they will defend with a wonderful obstinacy their adherence to some trivial notion, or their strict observance of some insignificant form. Minds of an high order are not wholly free from this infirmity. But let a weak mind once fix an importance to a few punctilios, and become a little familiar with the practice of them, and you may as easily remove the boundaries of the ocean, as strip it of a possession to which it affixes such an incalculable value. Intellects of this description, generally, if not always, belong to those who have an overweening fondness for fashion, and fashionable amusements. Show them ever so clearly the folly of spending whole hours, and even years, in shuffling about a handful of "painted papers,"-the infatuation of expending thousands, and devoting almost a whole life, in other frivolous amusements, unworthy of a child—and after all, you have done nothing towards convincing them of their error, or reforming their conduct. Such people will contend more carnestly for the right and the propriety, of wasting time at the call of caprice and folly, than for the most solemn concerns of their souls, or any other subject relating to the general good of the human species. For the gratification of a vicious appetite, for the indulgence of a whimsical fancy, they contend with the warmth of enthusiasm. They seem to imagine that the minuteness of the object justifies the closest grasp which can possibly be made of it; that it will derive some dignity from the cloud of angry passions raised in its defence.

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Persons most distinguished for obstinate adherence to trifles, will commonly be found to have no established principles of action, or, at least, none deserving the name. When beings of this sort, as in thousands of instances, are associated with others of a totally different character, the collision is as constant as its effects are deplorable. Nevertheless, such discordant intellects are every day brought into unwilling contact; they jostle onward together in the tedious rounds of business, neither willing to agree, nor contented to forget their causes of difference.

IV. When a single individual fancies that his own singularities are to be respected, whatever may become of the feeling or the principles of others, many wounds are inflicted with a frequency producing constant irritation. Duty to one's self and to his connexions often requires a silent endurance of such irremediable evils. But in thus sustaining the weight of sorrows alone, or with few to mitigate, and many to increase them, a reflecting mind has abundant evidence of the vanity of the present world. Each day brings fresh disasters, while it diminishes the ability to sustain them. Without experience on this subject, it would be deemed impossible for one to live many years in such a state of things, and to remain insensible of the cause of his miseries; or of the urgent necessity of seeking a shelter. One would think, that the unquenchable thirst for repose, existing in a bosom ever tortured by the agitations of a region like this, could scarcely fail to call his attention to the Z. Y. promises of the Gospel. But it often does fail.

LETTER FROM A DIRECTOR OF THE AM. EDUCATION SOCIETY.

To the Editor of the Panoplist.

Sir,—The review of the third Report of the American Education Society, which appeared in your numbers for April and May, though written, in general, with much capacity and candor, and with a spirit of friendly regard to the interests of the Society, contains a few passages, which seem to require some animadversion. I have been prevented from sending you these remarks at an earlier day, by circumstances which need not be explained; and the delay is probably of no importance.

The discussion which the review enters into of the second difficulty attending the operations of the Society, as stated by the Directors, exhibits just and comprehensive views of the subject in hand. It deserves to be reprinted in a separate form, and to be studied by every young man who is aided by charity, in his preparation for the ministry.

But, taking it for granted that the reviewer is a friend to the Society, there are some other points in which the utility or expediency of

his remarks is not so apparent.

One of these is in the following words, alluding to the illiterate preachers among the English Dissenters: "If these are reckoned, it is undoubtedly correct to reckon similar sorts of preachers in our own country. We strongly suspect, that, beside the 2,500 competent clergymen allowed in the Report, there are more than twice that number in the United States, who preach occasionally, if not statedly, who have quite as much title to be called ministers, as the lower classes of

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dissenting teachers in England." Pan. for Ap. p. 157. All this implies that the directors have, from carelessness, or from an unnatural partiality against their own country, excluded a whole class of ministers here, and "reckoned" the same class in England. But what is their language? Speaking of the whole body of English preachers, both in and out of the establishment, the Report says; "If only one half of these were estimated to possess competent qualifications, there would be more than one to one thousand souls." The mention of English preachers at all in the Report, was altogether incidental, and only for the purpose of showing that, in the most favorable instances, in an old and populous country, the ratio of one preacher to a thousand souls, is not excessive. Only two sentences of moderate length in the Report, consisting of fifty four pages, contain any allusion to the ministers of England. Surely the Directors are not chargeable with partiality to "the lower classes of dissenting teachers" there, who are expressly laid out of the account, in their estimate.

There is another respect in which the review ascribes to the Directors, at least by implication, very inadequate apprehensions; I mean as to the spiritual qualifications of preachers. I do not suppose the writer designed to make this impression on his readers; but some of his remarks probably have this tendency. Now this is a point of such vital importance, that no misapprehension ought to exist for a moment.

There are doubtless men in this country, with whom piety, in any proper acceptation of the word, is overlooked as a requisite of ministerial character. But happily this class is small. The great majority of people, good and bad, think it essential that a preacher of the Gospel should be a pious man. In conformity with this principle, the American Society was founded, as its title declares, "for educating pious young men for the Gospel ministry." The same principle is recognised throughout the constitution of the Society, the rules of the Directors, the examination of the beneficiaries, and all other public declarations and acts of the Board. They say, at the commencement of this third Report, that "they have endeavored to exact the best evidence which the nature of the case admits, that candidates for this sacred charity shall unite, as their claim to assistance, piety, promising talents, and real indigence." Throughout the Report, I presume, wherever the qualifications are enumerated which ought to be found in beneficiaries, piety occupies the first rank. This point, indeed, is not made the subject of argument, because it is supposed to be generally taken for granted. But the importance of learning in religious teachers, and the deficiency of such teachers as possess it, in an adequate degree, is a subject concerning which the Christian community needs to be instructed and roused, by argument and appalling facts. To accomplish this end, requires estimates. But in making these, it could hardly be necessary for the Directors to say that, not every preacher, nor every learned preacher is, of course, a pious man. Nor would it be very becoming or very practicable to say, numerically, what proportion of the whole number are destitute of piety. On this point, every one must judge for himself. The church is not called upon to confer spiritual qualifications, but to assist in educating those PT.

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who possess these, and are indigent: and Christians must be convinced, by an exhibition of facts, that there is a deficiency of learned ministers, before they will make the proper efforts to provide a remedy.

The topic in hand, where English preachers are alluded to in the Report, is the number of Christian teachers, who are possessed of competent literary attainments. I accord entirely with the general remarks of the reviewer, as to the defective character of a large class of the English clergy. But when we have excepted, as the Report does, one half of the whole number from the account, I should be unwilling to apply these remarks, without much restriction, to the remainder. It is, however, only the connexion of these remarks, which renders them liable to be understood as imputing inadequate views to the Directors, concerning the importance of piety and fidelity in preachers.

The review, as it proceeds, says; "There are many clergymen in this country, some of them distinguished for learning and ability, who were never members of a college." p. 159. The Directors have most distinctly expressed the same opinion. But it is supposed that they "place too much reliance on college catalogues." In the first place, the number of living ministers, on these catalogues, from all the principal colleges, is reckoned. Then the number of our ministers who were educated in foreign countries, is supposed to be equal to the superannuated and infirm, who were educated here: and 135 more are added. If this estimate is too small, it would be pertinent to show it

by facts and documents.

The "self-taught, &c." however well taught, do not belong to the above reckoning. These are included in a distinct class, and are supposed to make one third of our competent ministers. If this estimate again is too small, it would subserve the general cause to show

the error by specific statements.

Perhaps the language of the Report was liable to be misunderstood respecting the population and supply of the great western territories. The reviewer says, "There is no propriety in speaking of the square miles of these great states and territories in reference to their present population;" because only a small part of them is inhabited. Suppose the 350,000 souls, computed to be now in these territories, were transferred to an island five miles square, in the Pacific Ocean. Would they need as many religious teachers as they do now? Can the Christian philanthropist forget, that these people have the territory of an empire before them; and that with the flood of emigration rolling westward from Europe, and the Atlantic states, these vast regions will shortly be filled with villages and commercial cities; and with despisers of godliness too, if they are suffered to form their habits without the influence of Christian institutions?

It might have been taken for granted, that the Directors, in a public report, would not state facts without a good degree of deliberation and caution. Still they are liable to mistake; and any error in their statements, fairly pointed out, they must rejoice to see corrected. But a hesitating assent to these statements, or an indefinite denial of them, furnishes to the skeptical, and the covetous, just such an escape from the claims of charity as they desire. For this reason, I submit to

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your reconsideration the following passage in the aforesaid review: "We think the account of East Tennessee, as communicated to the Directors, must be erroneous. We were told on the spot by a New England clergyman, who had resided there eighteen months, that the means of moral and religious improvement, in the western states were greatly underrated by the people of the east. The same opinion was very strongly expressed by a respectable layman, of religious character, who had spent two summers, in the western parts of Virginia."

The account of East Tennessee, alleged to be erroneous is this, that—"there are 14 counties, in which there is not a single regular or educated minister of the Gospel." This is a specific statement; and to what good purpose is it impugned in the Panoplist, unless it is proved to be incorrect, by specific evidence? A two years resident of Tennessee, may honestly believe that some people in the east are misinformed, as to the religious state of the west, and the above statement

may be true notwithstanding.

But Sir, to satisfy yourself and your readers, that this fact was not stated at random, it may be sufficient to say, that it was stated on the authority of the Rev. Elias Cornelius, now of Salem, and lately a missionary in the west;—a gentleman of whose candor and capacity the public will require no testimonials. In a letter just received from him, after expressing his regret that it should have been made necessary to substantiate this statement, he says; "The whole rests upon the evidence of Mr. Anderson of Maryville in East Tennessee—long a resident in the state, and one of the most enlightened and respectable ministers in it.

. Deeply deploring the state of religion in East Tennessee, he desired me to write to you a statement of facts, for the truth of which he said he was prepared to youch. In looking over my journals, I find a succinct statement of the same facts, taken down under the eye of Mr. They are as follows. 'East Tennessee is divided into 17 counties, and perhaps should include 4 more lying upon the Cumberland Mountains. Of these 21 counties—there are 14 without a single educated minister of the presbyterian order, and probably not one of this character of any other order; riz. Jackson, Overton, Warren, White, (lying on Cumberland Mountains,) Bledsoc, Roane, Anderson, Campbell, Claiborne, Granger, Sullivan, Carter, Cocke, and Sevier. In the remaining seven, which lie in the most eastern part of the state, there are 12 Presbyterian ministers, viz. In Rhea 1, Blount 2, Knox 3, Jefferson 1, Greene 2, Hawkins 1, Washington 2.'-Mr. Anderson belongs to Blount County, and is included, as well as every other settled minister, in the estimate. Of the young men studying divinity, there are generally one or two with Mr. Anderson-and three or four at Greenville College with Dr. Coffin."

You will recollect, Sir, the remark to which the last sentence of this extract refers; and will perceive that the district where these theological students are, is not the same which the report represents as "pe-

culiarly destitute."*

^{*}We did suppose that East Tennessee was represented in the Report as "peculiarly destitute," and these theological students are all in that district. We mentioned the fact, the there were six young men studying divinity in that part of the country, not to prove that there is, or will be very soon, a competent supply of preachers; but to show that there are recouraging circumstances in those new settlements, which are deemed peculiarly destitute.

The statement respecting the western parts of Virginia, which is

called in question, is summarily this, "that in one tract of country

larger than the whole of New-England, (excepting Maine,) there are

but three educated ministers. There are but a handful of Methodists

and Baptists, who deserve a great deal of credit for their zeal and

exertions. But here are 180,000 people, who are absolutely without

This account was received from the Rev. Doctor Hill of Winchester,

Virginia, an old inhabitant and minister of that state; and one of the

most respectable men, as you know, in our country. His letter was

published at length, with his express permission, and with his name,

two years ago. Whether such a man, who wrote for such a purpose,

and with such means of information, was less likely to be correct than

a "layman who had resided two summers" on the ground, I leave you

to judge. Besides, the indefinite remark of this layman, is not at all applicable to the specific statement of Dr. Hill. While the "people of

the east," then, are not accountable for this statement, thousands of

them, I trust, instead of deeming it incredible or useless, will agree

with the respectable writer of the letter, "that it is enough to awaken

unfavorable to the success of a cause, which I am anxious to promote.

There are one or two other points, which seem to demand some remarks;

With best wishes for the prosperity of your useful labors, I am

OBSERVATIONS ON THE PRECEDING LETTER.

WE trust that those, who have read the Review, which occasioned the preceding letter, do not need any assurance, that we are in the most

decided manner friendly to the American Education Society, and to all

similar institutions. Were it necessary, we could refer to passages.

written by ourselves, and inserted in our earlier volumes, long before

the formation of a single Education Society in our country, in which

passages the great efforts now made were recommended, and the argu-

ments now dwelt upon, with so much force and emphasis, were briefly but plainly stated. The remarks, which we ventured to offer with a

view to correct some of the less important statements of the Report under consideration, were made from pure friendship to the Society,

to its Directors, and to the cause in which they are so laudably engaged. If we were in any respect unsuccessful, in the communication of our thoughts; or if any occasion has unintentionally been given to the captious or the covetous to withhold a countenance, which they would otherwise have given, we sincerely regret it. But we have not the slightest apprehension, that the Society will suffer in consequence of

On most of the topics, which are brought into view by the preceding

A DIRECTOR OF A. E. S.

You will pardon me, Sir, for giving you the trouble of these remarks; but I have thought them necessary to obviate impressions, apparently

religious teachers of any sort."

sensibility in the heart of a stone."

any thing contained in our Review.

yours, very sincerely,

but they must be omitted, at least for the present.

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letter, we might easily dwell at some length; but we choose to refer our

readers to the Report, our review of it, and the article which we have just inserted. We briefly observe, however, that in regard to the number of English preachers, we fairly quoted all that the report contained. Our readers would see, therefore, that one half of the whole number were put out of the estimate. Still the conclusion seemed to be, that England was better supplied with competently educated preachers, than the United States, in the proportion of 11 to 3. This conclusion we do not admit. Although the subject was introduced incidentally by the Directors, a false conclusion might still be pernicious.

We never supposed, that the Directors had inadequate apprehensions of the importance of piety in a minister. On the contrary, we had no doubt that they would esteem piety the first and most indispensable qualification. Nor have we designedly made a different impression. It does not follow, however, that the writer of the Report may not have been so much engrossed with one topic, as to forget that many of his readers, little acquainted with the design, origin, and progress of the Society, might innocently suppose piety to be undervalued, when in fact it was the less dwelt upon, because its importance is so generally acknowledged.

There is one imperfection attending reviews, which is more difficult to be avoided, than would be easily perceived at first. It is this. The suggestion of an author may lead a reviewer into a train of thought and reasoning, and into statements of facts, which he may deem interesting to his readers and pertinent to his subject, without intending to apply what he writes, by way of approbation or censure, confirmation or discredit, to the work which he is reviewing. The reader, however, may mistake, and suppose the reviewer to be combating the author, when he is simply pouring forth his own reflections, or perhaps exposing the errors of other authors. To avoid all possibility of mistake, in this respect, demands a formality and stiffness, in passing from one subject to another, not very agreeable to the writer or his readers. We cheerfully admit, that many of our observations, in the review here under consideration, were occasioned by other publications than the Report, to which the article was particularly devoted. We also had in view many facts, which do not appear in any publication. Perhaps it would have been well, in one or two instances, had we stated expressly that some of our reflections and arguments were not occasioned by any thing in the Report.

Before we proceed further, let it be understood, that it is by no means strange, and should not excite surprise, that some erroneous statements find their way into the most cautious publications, and, apparently from the best authority. When we pronounce a representation erroneous, therefore, we do not mean to impeach the general accuracy and authenticity of the document, in which it is found. An error may originate from an ambiguous expression, used by a most respectable and accurate correspondent; or from an abridgment, intended to be faithful, from which some important fact may be inadvertently excluded: or from many other circumstances, in the ever-varying condition of human affairs.

We proceed now to consider what was said by us, in reference to the destitute condition of East Tennessee. The Report contains the following paragraph:

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"In East Tennessee, which contained, in 1810—17 counties and 101,367 inhabitants, an intelligent gentleman on the spot says; "There are 14 counties, in which there is not a single regular or educated minister of the Gospel." " p. 14.

Upon this statement we had the following observations.

"We think the account of East Tennessee, as communicated to the Directors, must be erroneous. We were told on the spot, by a New-England clergyman, who had resided there eighteen months, that "the means of moral and religious improvement, in the western states, were greatly under-rated by the people of the east." Pan. Ap. p. 160.

We are ready to admit, that there is an imperfection in the above passage, which might mislead the reader. It is this. The second sentence might be understood as a reason for the conclusion form-Perhaps it would be naturally so understood; ed in the first. though we never thought of such a construction. The first sentence expressed our opinion that the account of East Tennessee was erroneous. Though we had reasons for this opinion which were perfectly satisfactory, we chose not to mention any reason, because we could not state all the facts with sufficient accuracy, and particularity. Had we seen the journal of Mr. Cornelius, from which he has obligingly given an extract, we could have pointed out exactly what the error was. The declaration of the New-England clergyman, mentioned in the second sentence, is no reason for the conclusion formed in the first; and we are mortified to think our respected correspondent should suppose us capable of reasoning in so inconclusive a manner. The statement in the Report, and the declaration of the New-England clergyman might both be perfectly accurate. It is natural to ask, for what purpose we intended this declaration. Simply for this:-to contribute our mite towards diffusing a correct knowledge of the moral and religious condition of our western country. We have no objection to stating now, what we should have stated then, had we thought it proper to give the reasons of our opinion. After expressing a confident persuasion, that the Report was erroneous, we should have added as follows: 'From the passage, which describes the destitute condition of East Tennessee, it appears, that out of 17 counties, of which that part of the state is composed, 14 are entirely destitute of a single regular or educated minister. From having recently passed through East Tennessee, and seen several of the clergy living in different counties, and heard of others living in other counties, we are certain, that there is at least one regular clergyman in each of more than three counties situated in that part of the state. Of course. the Report must be in some degree erroneous. But as we have not a perfect knowledge of the county lines, and know not exactly the number of clergymen in that district, we cannot say precisely how great the error is. Perhaps the error may consist in rejecting from the number of competent clergymen, those, who, in our opinion, ought not to be rejected.' This is the substance of what we should have assigned as the reason, why we pronounced the Report erroneous. But the accurate and perfectly authentic statement of Mr. Cornelius makes further explanation unnecessary. Had this statement been published in the Report, or an accurate abridgement of it been given, we should

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not have seen the least reason to hesitate as to its entire correctness. From this statement it appears, that seven counties in East Tennessee have at least one regular Presbyterian minister in each:-that there are twelve such ministers in the whole; and that there are generally from four to six young men studying divinity within the same limits. Comparing the letter of Mr. Cornelius with the census, the following result is worthy of being published. In seven counties of East Tennessee, which contained 48,339 souls according to the census of 1810, there are twelve regular ministers of the Presbyterian denomination, each county being favored with at least one such minister. In the other ten counties, containing 53,028 souls, there is not a single regular Presbyterian minister, and probably not a regularly educated minister of any other denomination. The four contiguous counties, lying on the Cumberland mountains, and containing 20,797 souls, are equally destitute. These four counties are reckoned as belonging to West Tennessee, in our Geographies and Gazetteers.

The reader of the Report might naturally suppose, that the three counties, there represented as enjoying regular ministers, contained a population of about 18,000; (estimating all the counties to contain an equal number of souls;) and that the remaining 83,000 souls were in counties which do not possess a single competent religious instructor. Bad as the case is, it is materially better than this representation

would make it.

The origin of the mistake is perfectly obvious. The 4 counties on the Cumberland mountains were reckoned in the Report as part of the 17 counties of East Tennessee. Of course it appeared that 14 counties out of 17, instead of 10 out of 17, were destitute of ministers. We observe, by the way, that the population of all the counties, has increased since the census of 1810; and of course the number of souls destitute of religious instruction is greater than would be the case, if

the population had remained stationary.

In regard to the western parts of Virginia, we had not the slightest intention of controverting the specific statements of the Report, by the general declaration of a layman who had resided there for two summers. We have no doubt that the representations of Mr. Hill are correct: and we have the fullest confidence in the opinion of the layman, so far as the range of his personal observation had extended. fact is, that the religious and moral condition of a country is not to be learned from a single brief statement, either specific or general. Some things may be learned in this manner; but it would be easy to imagine a specific statement, perfectly accurate in itself, and originating in perfectly upright motives, which should still mislead the British public, as to the state of politics, morals, or religion in New England. We do not mean to apply this remark to the Report before us; but merely to remind our readers, that many things are to be taken into consideration, in forming a judicious opinion of the moral condition of a large community. It is impossible that such a community should be well supplied with religious instruction by the labors of a very few preachers; but to be ill supplied with instruction, and to be absolute heathens, are quite different things.

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ON THE IMPORTANCE OF MISSIONARY READING.

1. Importance of a judicious selection in general.

At the present enlightened period, when the world is deluged with books, reviews, pamphlets, and newspapers, it is no easy task for common readers to direct their attention so wisely, that much of their time shall not be lost, and worse than lost, by an injudicious choice of matter.

It is no easy task for them to make a proper selection from the immeasurable and heterogeneous mass, that has been accumulating for ages, and that is daily augmenting by the labor of a thousand pens.

It is no easy task to confine their attention to such topics and such works, as would afford them the most substantial benefit, by enlightening their minds, elevating their views, expanding their hearts, and increasing their happiness; exciting them to noble, vigorous, and successful enterprize; preparing them for the most extensive usefulness in the world, and for the highest enjoyment of God hereafter.

These are the proper objects of books and of reading. Happy would it be for the church and for the world, if all the rubbish that fails of this end, and all that is positively pernicious, were burned with the books of the Ephesians, that the word of God and of truth might prevail. Then the energies of the active might be concentrated, well directed, and efficient. Then the rising generation, instead of being deladed with fantastic trifles, might be instructed by sober truth; instead of being poisoned with error, might be nourished with the bread of life; instead of being ruined for this world and the next, might be fitted for usefulness and for heaven.

2. With this view of the importance of a judicious selection, it may be proper, in this place, without attempting to give a general directory,

to suggest some hints on the utility of missionary reading.

At this new era of the Christian church, when her movements are becoming so general and interesting, as to eclipse the glory of the most splendid revolutions of earthly empires, a course of reading which exhibits her progress, and present state, the means by which her borders are enlarged, and by which her triumph is to become universal, demands the first attention of her firiends.

From the connexion between knowledge and action, it is obvious, that an increase of knowledge, must precede an increase of action. And it is equally obvious, that nothing has contributed more to form the distinguishing features of the present age, as the 'age of Action,' than the discovery and dissemination of important facts, which have led to the production of the grandest designs, and called forth the best efforts of the present generation, and which will finally result in the noblest achievements.

If men are to be universally excited to the work of extending the influence of Christianity and of supporting its institutions, no human means could more directly lead to secure this object, than the dissemination of religious intelligence. If men are expected to aid the missionary cause, they must be made acquainted with it: and they are best prepared to aid it successfully, when they have a clear view of

what has been done, what is now doing, and what remains to be done by missionaries and the friends of missions.

Without extensive knowledge on this subject, who would be competent to manage the mighty engines that are coming into operation, to make them bear with resistless force upon the empire of Zion's adversary? Who would be able to marshal for the glorious enterprise, and lead forward to certain victory,

·The sacramental host of God's elect?'

It might indeed have required some effort in the dark ages to prove, "that ignorance is the mother of devotion;" but surely in this era of light, the point need not be labored, that knowledge on missionary

subjects is the parent of a missionary spirit.

Where is the man, whose heart melted in tender compassion for the miseries of the heathen, while he was unacquainted with their ignorance, their delusions, their abominable and bloody rites, the extreme wretchedness of their 'habitations of cruelty,' and the awful danger of their eternal ruin? Where is the friend of the heathen, whose besom is kindled with the hope of their speedy deliverance and salvation, and whose soul is fired with the zeal of an apostle to effect this glorious and benevolent work, while ignorant of the means by which it is to be accomplished? Where is the man of a true missionary spirit, who is borne forward by the broad, and deep, and resistless current of a "passion for missions," who is furnished for a successful enterprise in that cause, and prepared for all the self-denials, toils and hardships of a missionary life, while unacquainted with missionary characters, with the history of missionary operations, with the situation of the opening field, and with the nature of the work before him? But suppose the missionary spirit to exist without this knowledge; what could it accomplish? What would it do at home? Would the friend of the heathen give his substance for their salvation, if he knew no means by which his liberality could afford them any important benefit? If so, why is this threadbare pretext so often used, . We know not what becomes of our money, or what good it will do the heathen.' What would it accomplish in the field? Knowledge is power; but power without knowledge is weakness. With what hope of success could a company of bold athletic men, ignorant, undisciplined and unarmed, encounter the embattled hosts of a well disciplined and regular army? Would you send a child, who had never heard of a battle or a siege, to take possession of a fortress, simply because he exhibited a daring. warlike spirit? The man needs to be thoroughly furnished, who is to take possession of the strong holds of Satan. Some skill in the use of armor that has been proved is requisite, that a stripling might vanquish the champions of error, that one might chase a thousand, and two put ten thousand to flight.

Should we look at the influence which knowledge of various kinds has upon the characters of men, in the different professions of Divinity, Law, Physic, arms, &c. we could not avoid the conclusion, that extensive knowledge on missionary subjects must have a powerful and salutary influence upon the life and character of the friend of missions, and produce in the world the most happy effects. It is, perhaps, too often maintained, that a set of peculiar talents are necessary to the mis-

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sionary. No man was ever born a divine or a conqueror .- No man is born a missionary; but a person is formed to that character by dis-Born a depraved and selfish being, he must be born again, and taught by the Holy Spirit to deny himself, and to love the souls of men, and to love the Redeemer of lost men more than he loves his dearest relations or his own life. Then, from the word of God, and other valuable sources, he must derive his principles of action, his plans of operation, his commission and his armor, his hopes and consolations .- Thus thoroughly furnished unto all good works, while the sacred impulse stirs within him, waking the energies of his soul and urging him to action, with well-directed ardor he engages in the benevolent enterprise of rescuing the perishing heathen from the power of the Prince of darkness.—Thus furnished, he is prepared to meet disappointments, privations and persecutions; to penetrate the darkest regions of paganism; to parry the fiery darts of the adversary; to disarm the champions of error; to struggle with the wayward dispositions of ungodly men, which none but an almighty arm can rule; to pull down the strong holds of delusion; to put to flight the armies of the aliens; and, fearless, to maintain his ground, when Infidelity with all his terrors and deformity,

"From his dark den, blaspheming, drags his chain, "And rears his brazen front with thunder scarr'd."-

Thus furnished, he is prepared to toil and preach and pray with ardor and perseverance, for the salvation of those, who hate and abuse him, or with unshaken confidence in God, and Christian resignation to his will, to enter the flames of persecution, the martyr's

chariot of fire, and thus in triumph to ascend to glory.

Nor is extensive knowledge on missionary subjects needed by the missionary alone. To the ministers of the Gospel too, an acquaintance with this subject is indispensable. On them devolves the management of missionary concerns; and without this knowledge, how could they, as good stewards, discharge this important part of their duty? Under their hands, too, are the sons of the church to be trained up for missionaries and pastors; and how can ministers acquit themselves in this responsible part of their work, without missionary information, and missionary ardor? Or how can they rouse their people to action, and diffuse among them the spirit of the age;—how can they waken the slumbering dead around them, and enlist their powers in the great work of evangelizing, and renovating the world? It is presumed, there is not a parish in N. England, or in the U. States, which has not a missionary field in its neighborhood. When will these fields that now lie waste be occupied and cultivated, if ministers do not breathe the spirit of missions, and practise the self-denial of missionaries?-When, also, will our destitute and declining churches, and the waste unorganized population of our land, be furnished with a competent supply of zealous, able, and faithful preachers of the Gospel?—

But the salutary influence of missionary reading is not confined to public characters. It extends with powerful effect to private Christians. It promotes, in a high degree, their happiness, their activity, and their ascfulness. It clevates their hopes-it opens and warms their hearts;

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it regulates their affections; it purifies their desires; it multiplies their sources of enjoyment, while it directs their powers more exclusively to the service of Christ, and the advancement of his kingdom. How many, warmed by the fervor of Horne, and stimulated by the pious ardor of Harriet Newell, have felt a new impulse to Christian action, and more cordially espoused the cause so dear to their hearts. How many thousands, cheered and guided by the light of that oriental star, Claudius Buchanan, have brought their talents, their influence, and their treasures, as grateful offerings to the Prince of Peace, and with pious joy laid them down at his feet. How many thousands more, who now scarcely lift a finger to extend the blessings of the Gospel through the earth, would be filled with grateful admiration, and most cordially come up to the help of the Lord, did they but know all that he is doing and intends speedily to do for his kingdom?

But all that can be said of the importance of missionary reading, as to its influence on the private christian, the pastor, and the missionary, applies with double force to the student in Theology. He is now forming his character for public life. He has now the best means of pursuing such a course, and of deriving the greatest benefit from it, especially in our public seminaries. Without the benefit of such reading, he must fall below the standard, required by the spirit of the age in which he is to act. The standard of 1800, would not answer for the spirit of 1820. Much less the standard of 1820 for 1850.

Every student of theology, who is aware that the spirit of primitive Christianity ought speedily to be revived throughout the Christian world, and that the spirit of Apostles must extend its benign influence through the pagan world, and who hopes to see the day, when this spirit shall pervade the earth, cannot but feel the importance of cultivating such a spirit in himself and others, and of forming such a character as to take a leading part in the majestic movements and the rapid advances of the Church for 30 years to come. If missionary reading does cherish "this spirit of missions" he will not question its

utility, nor refuse its proffered aid.

By such a course of reading the student may obtain another end, which, in its bearing on the progress of the Gospel, is of no ordinary importance. It will afford him much assistance in deciding the difficult and too often unauswerable questions, "What will you be?" "What will you do?" Though he is resolved to obey the call of God, and to devote himself to the service of the church, as an ardent, animated, indefatigable preacher of the Gospel, yet the momentous question, whether he shall be employed in planting, or watering churches; whether he shall preach to Christians, Jews, Mahometans, or Pagans; in short, whether he will be a Pastor or a Missionary, may still remain to be decided. It is a question which, at the present day, must be examined; and with prayerful solicitude and deliberation, must be decided in the fear of God, by every intended preacher or student of theology. Can this decision be safely made, without surveying the vast field, that is to be occupied, and the mighty work that is to be accomplished for 30 years to come? Can he ascertain what part of the great field of the world demands his labor, without a comprehensive view of the real and comparative wants of different nations, the means adapted to sup1319.

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ply them most speedily and successfully, and the prospects of the comparative usefulness of his own talents in different parts of the field. and different parts of the work required in the conversion of the world? And where can he obtain this comprehensive view of things, without a course of missionary reading? Or how could he, without this view, be prepared to fill that public station in the kingdom of Christ,

which the Head of the church is pleased to assign him?

But the direct influence of this course of reading, is not limited to the followers of Christ. The late revivals of religion, which have in no inconsiderable degree been promoted by religious and missionary intelligence, the testimony of those who have been awakened and brought to repentance, by missionary reading; together with the nature of the subject itself, abundantly prove, that it is wisely adapted to promote the spiritual and everlasting good of those, who have no true love to Christ; -no interest in that Savior, who has redeemed, and who is now gathering in his elect. In this view it may be recommended to them also, as infinitely more worthy of their attention, than the productions of abused imagination, or the trifles of gaiety and amusement, which neither cherish nor gratify the temper of heaven.

s. In addition to these remarks on the salutary influence of missionary reading upon private Christians, Ministers, Missionaries, Students in Theology, and even upon unsanctified men, it may be proper to suggest a few hints to those, who have not availed themselves of these advantages, in order to furnish them with the means, and

guide them in the course of such reading.

It is a lamentable fact that a great proportion of the people of the U. S. do not afford themselves the facilities which they need, for pursuing such a course. It is a fact over which the American church ought to weep day and night until the evil is removed, that while 20,000,000 newspapers have annually been circulated and read within her borders, her own children have, to a lamentable extent, been kept in ignorance of the progress of Christ's Kingdom;-in ignorance of the claims of a perishing world; -in ignorance of the means by which the spiritual wants of the world are to be supplied, and her own highest prosperity to be secured. A few indeed there are, who are happy exceptions; -who have too deep an interest in the welfare of Zion not to seize every possible means of knowing her state and progress.

Is it too much to suppose, that the time is not far distant, when every true church of Christ will constitute a missionary society, not in profession merely, but in energetic action? It is not too much to say, that every church in Christendom ought to constitute such a society; and among its means of usefulness, ought to number a well furnished missionary library; and that every Christian, besides having access to such a library, ought to secure to himself the stated privilege of reading and possessing one or more of the best periodical publications, which are devoted to the cause of missions and of religion in general. Such a library as is here contemplated should contain the best ecclesiastical histories, the best histories of missions, the best lives, journals and travels, of missionaries, and of men eminently useful in promoting this cause; together with a variety of the best works immediately connected with the subject of missions, and which may be termed miscellaneous.*

Could a collection of this kind be placed in the hands of every minister in the United States, and be faithfully read by him and his people, the effect of the whole would probably be greater in promoting the cause of missions for ten years to come, than that of all other means put together. It would remove the endless objections of ignorance; it would break down the barriers of prejudice; it would not only plead effectually with the eloquence of facts for the perishing heathen, but to every faithful minister it would be an able and faithful colleague, a powerful auxiliary in the great work of promoting ardent and active piety among his people, and in training up for activity and usefulness the sons of the church. In this way every man might be prepared to take an active part in the systematic efforts, by which the sublime and stupendous edifice of the church is to be completed.

What remains to be said at the present time will relate to the order of the course. As has been already hinted, some of the best periodical works of the day should be statedly perused. The general history of the church and of missions should be commenced early, and read in connexion with the geography of those regions, in which missions are undertaken or contemplated. From general histories which give the most commanding view, we may descend to those which are more particular, and which respect some part of the church, or a single mission. With the more particular history, the journals, travels, and lives of the missionaries, who have been employed in the fields of which these histories treat should be perused. As works of practical piety, or as guides to the Christian or student, the acquaintance with Xavier, Brainerd, Whitefield, Pearce and Buchanan can hardly be too early or too familiar.

If it be the prominent inquiry of the student, who has a general view of the subject, whether he possesses the spirit and the talents requisite in the missionary, and whether it will be his duty to become one,—after searching carefully the word of God, and examining his own heart—let him read Horne's letters, the lives of Brainerd, Pearce, Buchanan and Van Der Kemp. In this reading he will find many profitable hints to guide him. By accompanying these devoted servants of Christ

^{*} The following is a list of the most useful books to an ordinary reader.

In Ecclesiastical History, the common works before the public; particularly, Milner's Church History.

Histories of Missions: Lord's, Winslow's, Brown's, Loskiel's, and Crantz's.

In Biography: the life of Xavier, Brainerd, Pearce, Whitefield, Howard, Buchanan,—also of Harriet Newell, Mills, Winter; Middleton's Evangelical Biography; Brooks's Lives of the Paritans

Journals and Travels: Buchanan's in Asia; Morier's in Persia, Armenia, and Asia Minor; Clarke's in Europe, Asia, and Africa; Barrow's in Africa and China; Salt's and Bruce's in

Abyssinia: Campbell's in South Africa.

Miscellanies: Horne's Letters on Missions, Ward's View of the History, Literature and Religion of the Hindoos: Burder's Missionary Anecdotes. Missionary Sermons; Many periodical works, among which should be the following: viz. Transactions and Reports of the London Missionary Society; Reports and Proceedings of the Church Missionary Society; Missionary Register: Periodical Accounts of the Baptist Missionary Society; Moravian Periodical Accounts; Reports of the Edinburgh Missionary Society; and in connexion with such of the abovementioned as relate to Africa, Clarkson's History of the Abolition of the Slave-trade. The best periodical works of our own country should be added.

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nd ie v: in their toils, he may be assisted in counting the cost, and in ascertaining whether he is able to undertake and pursue the work, in which they so constantly and devoutly engaged. But let him not decide hastily, that it is not his duty to go to the heathen, unless his mind be firmly placed on some greater duty at home. Or if some dispensation of providence forbids him to go abroad, let his exertions be directed to build up the churches already established, and to aid the laborers who are or may be sent into the great field. Then shall those who plant and those who water together receive the increase from God; and the sower and the reaper both rejoice in the abundant harvest. Thus God

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will be glorified, the church enlarged, the world redeemed.

CXXXII. A Sketch of Missions; or History of the Principal Attempts to Propagate Christianity among the Heathen. By MIRON WINSLOW, A. M. Missionary to Ceylon. Andover: Flagg and Gould, 1819. pp. 432. Price \$1,34.

To entitle a book on any subject to public patronage, it is requisite that a book on that subject be needed; and that the performance offered

to the public, be so executed as to supply the need.

There is now before the community a mass of information on the subject of missions; but much of it is so scattered through periodical publications, as to lie beyond the researches of common readers. Some compilations from the letters and journals of Missionaries, and from the Reports of Societies, have been arranged and published, which are not without their merit. But a succinct, well digested, view of missionary operations, comprising the prominent facts, exhibited in a manner best adapted to general circulation, has hitherto been a desideratum to the advancement of the missionary cause. Information should ever be the ground of action. We do not desire that zeal which is not according to knowledge. We wish the churches to understand the object of missions; to be fully aware of the necessity of missionary exertions, and of the success which has attended them. With such knowledge and motives, if their hearts burn with love to their Savior, they would not long withhold their assistance.

As a mean of information on this subject, we feel much pleasure in being able to call the attention of the religious community to a "Sketch of Missions," by Mr. Winslow. The work includes a view of the Propagation of Christianity before the Reformation—Propagation of Christianity by the Roman Catholics—by the Anglo-Americans—by the Danes—by the United Brethren—by the Methodists—by the Baptists—by the London Missionary Society—by the Edinburgh Missionary Society—by the Church Missionary Society—by the American

Board-by the American Baptists.

In general we think a due proportion of attention is bestowed on these particulars. At the first glance it appeared that the missions of the United Brethren, occupied rather too large a share of the work. But the intelligent reader cannot be weary of following our author into regions, where are exhibited such instances of faith and zeal, as

would have done honor to the primitive ages of Christianity. We are pleased, that the operations of the United Brethren have a conspicuous place in the work before us. The meekness, the industry, the patience and the fortitude, with which these silent disciples of the lowly Jesus have done their Master's work, ought to be held up to the churches and to missionaries, as an example for imitation.

We wish that the author's "limits" and "means of information," had permitted a more full account of the Methodist Missions. The venerable Dr. Coke, to whom it was principally owing that missions were established by the Methodists on no less than eight of the West India islands, and who added an impulse to all their other movements, must have been a character worthy to be exhibited more distinctly to the public view. We rejoice in the prospect, that the Methodists will soon cease to be viewed in so unfavorable a light as they have been by other denominations of christians. Surely that denomination who have fourteen stations in the West Indies; and, "animated by their usual zeal, have within four or five years extended their labors to Sierra Leone, South Africa, Bombay, and Ceylon, in the east; and Canada, Nova Scotia, New Brunswick, and Newfoundland in the west;" and who, in all their missionary plans, have conducted with a meckness and perseverance, which does honor to the Gospel,—ought to be hailed as fellow laborers in the vineyard of the Lord. The fruits of their labors evince, that the Savior recognizes them as such.

The plan of the work before us, has some solid merit. It is lucid, and presents the leading features of missionary operations, in a prominent and interesting light; tracing separately the movements of each

Society from the beginning.

The execution too is, in most instances, creditable to the writer. He informs us, that "when the work was in a state of some forwardmess"—he "was unexpectedly required to make immediate preparations for leaving the country;" and that hence, "of necessity the sheets were struck off without the benefit of revision." This will be an apology for a few verbal blemishes in the work. The style is simple, neat, and highly marked with perspicuity. The sentences are often short, though interspersed with a sufficient number of longer ones to make an agreeable variety. The author makes very few reflections on the particulars which he relates. He compresses a numerous and judicious selection of facts into a small compass. We lose sight of the author in attending to his subject; and so happily does he lead us along, that we feel a delight in being guided by him, and beholding the scenes through which he conducts us. Those who have but little feisure for reading, and are unacquainted with former operations in the missionary work, will here find the information which they wish, digested, and brought to their hands. And they, who are more thoroughly versed in the history of these operations, cannot fail to find a rich repast by reviewing them in the well arranged and simple form in which Mr. W. has placed them. We most heartily wish that every Christian in our land would read this little publication. And it is so cheap, that it might be possessed by every family. Some will be the more ready to purchase when they are informed, that, through the generosity of the author, "if any profits should arise from the werk, they will be devoted to procuring a library for the mission to Ceylon.

and to assisting a pious young man in preparation for the Christian

Ministry." And we would particularly recommend, that a copy or

missions, when he has learned the effects of missionary exertions.

will see that his opposition is unreasonable. When he discovers what

has been done among the Aborigines of our country, he will no more

repeat the hackneyed objection, that "the Indians cannot be Christian-

different denominations engaged in this great work, all influenced by

the same spirit, and pursuing the same object; and when he finds that

the great Head of the church blesses their labors, and thus acknowl-

edges them as his servants—he will yield up his prejudices against

those, whose chief difference from himself is, that they bear a differ-

ent name. Could all our churches be deeply imbued with the spirit of missions, party bickerings would give place to expanded benevolence, and be lost in co-operation. We talk with high sounding words of the approach of the Millennium; but the feelings, which too many

indulge towards those, who follow not with them, show plainly, that they do not possess, in any great degree, the spirit of the Millennium. Some improvement in this respect has been made; but still much, very much, remains to be done. And we believe that, would Christians lose their party distinctions in the mighty work of saving a world, it would be the greatest step which they have ever taken towards its accomplishment. The publication before us, will, we trust, help to dissipate the clouds of ignorance and prejudice, which so much obscure the light of Christianity and retard its progress. Again, we solicit the attention of the community to this publication, as a compendious history of the most interesting transactions, in which men have ever engaged. The marching of armies, the transfer of crowns and sceptres, the rise and fall of kingdoms, are but children's play, compared with the mighty operations by which the world is to be evangelized. It is to afford opportunity for carrying them forward, that nature holds on her undeviating course. For the accomplishment of these great things, the Everlasting Father carries forward his mysterious Providence; for this the Savior died; for this the Spirit deigns to

We are confident, too, that when the Christian reader finds so many

We should hope that great good would result from the general dissemination of this little work. We are confident that the opposer of

two should be procured by each social library.

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shall be taken from the conclusion of his work. "The number of stations occupied by the different Societies mentioned, is about 160; the number of Christian laborers, of every class, not far from 360; the annual expenditures on objects directly mission-

ary, near \$50,000 dollars; and 450,000 for other objects connected with enlightening and civilizing the world; exclusive of all internal sources of income.—The converts now at the different stations may be

strive with men; of this all heaven is in eager expectation.

We will only add an extract as a specimen of Mr. W.'s style.

reckoned at 50,000, which would give 139 to every missionary, including schoolmasters and lay settlers, a number greater than is found in

most of our churches. But if such are the first fruits, what will be

the long harvest, when the posterity of these converts for ages to come are gathered in?—Add to this the reflected influence of these operations on the churches at home.—What are the features of this age? Look at the Bible, Education, and Tract, Societies, which are blessing the world; look at the Sabbath schools, and the numberless benevolent institutions of every class, rapidly renovating our fallen race. The least attention to the history of this period will convince us, that the spirit of foreign missions led the way to that whole system of Christian action, which is now working wonders before our eyes, and bringing forth events, which, while they dazzle by their novelty, and confound by their rapidity, strike us with admiration, and fill us with rapture, by their heavenly and prophetic aspect." pp. 431, 432.

NEW PUBLICATIONS.

Report of the case of the Trustees of Dartmouth College, against William H. Woodward, argued and determined in the Superior Court of Judicature of the state of New Hampshire, Nov. 1817; and on Error in the Supreme Court of the United States, Feb. 1819. By Timothy Farrar, Counsellor at Law. Portsmouth: John W. Foster; and Boston: West, Richardson and Lord. pp 400.

The Design, Rights, and Duties of local Churches. A Sermon delivered at the installation of the Rev. Elias Cornelius as associate pastor of the Tabernacle church in Salem, July 21, 1819. By Lyman Beecher, D. D. Pastor of the first Church of Christ in Litchfield, Con. Andover: Flagg and Gould. 1819. pp. 54.

Professor Stuart's Letters to the Rev. William E. Channing. 2d. Edition. Andover.

Flagg and Gould. pp. 180.

A Letter to Professor Stuart, in answer to his Letters to the Rev. William E. Channing. and in vindication of a large and respectable body of the New England and other clergy, from the unfounded aspersions cast on them in said letters. Boston: Sylvester T. Goss. pp. 22.

Memoirs of the life and Campaigns of the Hon. Nathaniel W. Green, Major General in the Army of the United States and Commander of the Southern department, in the war of the Revolution. By Charles Caldwell, M. D. Professor of Natural History in the University of Pennsylvania. Philadelphia: Robert Desylver and Thomas Desylver. 1819. pp. 452.

The Psalms of David, imitated in the Language of the New Testament, and applied to the Christian state and worship. By Isaac Watts, D. D. Carefully revised with Directions for Mu-

sical Expression. Boston: Samuel T. Armstrong. 1819. 18mo. pp. 468. Christian Psalmody: comprising Dr. Watts's Psalms and Hymns abridged; Select Hymns from other authors; and Select Harmony, together with Directions for Musical Expression. By Samuel Worcester, D. D. Pastor of the Tabernacle Church, Salem. Third Edition. Boston: Samuel T. Armstrong, 1819, 18mo. pp. 486.

Select Hymns, being the Third Part of Christian Psalmody. By Samuel Worcester, D. D. Pastor of the Tabernacle Church, Salem. Boston: Samuel T., Armstrong. 1819. 18mo. pp. 162. Extracts from the minutes of the General Association and Domestic Missionary Society of Massachusetts Proper, assembled at Pittsfield, June 22, 1819. Charlestown: S. Etheridge 1819. pp. 34.

The Minister's hope; and its influence on his preaching and character. A Sermon delivered in Lyme, Con. at the ordination of brother George W. Appleton, to the pastoral care of the first Baptist Church and Society in that place. By William Collier, A. M. Pastor of the Baptist Church in Charlestown, Mass. Boston; Hews and Goss, 1819. pp. 24.

An Essay on English Poetry. By Thomas Campbell. Boston: Wells and Lilly, 1819. pp. 251.

Tales of my Landlord: Third series. Collected and abridged by Jedidiah Cleishbotham, Schoolmaster and parish clerk of Gandercleuth. In four Volumes. Vols. iii and iv. Philadelphia: Thomas M. Thomas, and I. Haly and C. Thomas, N. York. 1819. pp. Vol. 3. 160; of Vol 4. 159.

Lectures on the English Comic Writers. Delivered at the Surry Institution. By William Hazlitt. Philadelphia: M. Carey and Son. 1819. pp. 343.

Human Life, a Poem. By Samuel Rogers. Philadelphia: Moses Thomas. 1819. pp. 69. The Battle of Niagara: Second Edition enlarged, with other poems. By John Neal. Baltimore: N. G. Maxwell. 1819. pp. 272.

Letters from Asia; written by a gentleman of Boston, to his friend in that place. New-York: A. T. Goodrich and Co. 1819. pp. 60.

A Dissertation on the Book of Revelation: Dedicated to the Author's friends in America. By James Gray, of the county of Longford, Ireland. Newburgh: B. F. Lewis and Co. 1818. pp- 254.

MISSIONARY HERALD.

No. 9.

SEPTEMBER, 1819.

Vol. XV.

RELIGIOUS INTELLIGENCE.

SURVEY OF PROTESTANT MISSIONARY STATIONS.

(Continued from p. 368.)

INDIA ON THIS SIDE THE GANGES.

Christian Knowledge Society.

THE Bishop of Calcutta, in the course of his Lordship's first visitation, inves-

tigated, in behalf of the society, the state of its several missions.

The Rev. John George Philip Sperchneider, a Lutheran clergyman has sailed for India. His arrival will be very seasonable, as the missions have suffered greatly by death. Two other Lutheran clergymen, the Rev. L. P. Hanbroe, and the Rev. David Rosen are about to proceed to India. A charge was delivered to the two latter missionaries, by the Rev. Dr. Wordsworth, on Friday Jan. 29th at the house of the Society.

[1727.] Vehery near Madras. Missionary: Rev. Dr. Rottler, pro tempore. The Society have sustained a severe loss in the death of their missionary, Charles William Paezold, who long labored here. His place is not yet supplied, but Dr. Rottler of Madras has taken charge of this mission, for the present.

[1766.] Trichinopoly, a town in the southern Carnatic. Missionary: John

Caspar Kolhoff, pro tempore.

The venerable Christian Pohle is also dead. Mr. Kolhoff writes,—"the loss suffered by the departure of that faithful servant of Christ, (Mr. Pohle,) is irreparable, and I am unable to express the feelings of my afflicted mind on account of the same. In addition to Tanjore, this mission has now devolved to my care. How shall I, poor creature that I am, bear the burden, if the Lord do not help and support me."

[1766.] Tanjore, a city in the southern Carnatic. Missionary: John Caspar

Kothoff. Adeykalam, Nanaparagason, and Abraham, country priests.

CHURCH MISSIONARY SOCIETY.

[1816.] Calcutta. Superintendant of schools near Calcutta, Mr. Sandys. At Garden Reach, four miles below Calcutta, the society has a mission establishment, to be occupied as soon as the laborers can be supplied. At Kidderfore, a village near Garden Reach, several schools have been opened, two native schools here contain 65 boys.

Burdwan, a large town about 40 miles N. W. of Calcutta,—in a very populous district, where the people are thirsting after knowledge. The Society has been greatly indebted to Lieut. Stewart for his judicious and zealous exertions here. Two schools were established here in the beginning of 1817. The progress is highly gratifying. Ten schools are already built, in which about 1000 children are taught, in Bengalee.

[1815.] Chunar, a town a few miles S. E. of Benares. Missionaries: William

Greenwood, William Bowley.

Mr. Bowley disperses many copies of the Scripture, the liturgy, and tracts, and diligently attends the various schools under his superintendence. About 40 English usually attend English worship, and 70 or 80 natives attend the Hindostance.

[1817.] Benares. John Adlington, School-master.

A school has been opened, which is supported in part, by the monthly subscriptions and benefactions of the European residents at the station. At this station

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are placed 12 Christian Hindostanee boys, who are going through a course of

regular instruction, under the care of Mr. Corrie.

[1813.] Lucknew, a large city west of Agra, population 500,000. Mr. Hare superintendant of schools. This gentleman, who had resided in India 40 years, had opened a school at his own charge, when he was recommended by Mr. Corrie to the Corresponding Committee. Children of all descriptions—Protestant, Armenian, Roman-Catholic, Mussulmaun, and Chinese, appear on the list of scholars.

[1818.] Bareilly, a large and populous city of the province of Delhi-805 miles N. W. of Calcutta, by the way of Birbhoom; but 910 by way of Moorshedabad.

Fuez Messeeh, native reader, who is very usefully employed, both as a Christian reader and a catechist.

Agra, a large city 800 miles N. W. of Calcutta. Abdool Messeeh, native reader.

John Lyons, superintendant ___ Daniel, school master.

There are about 45 scholars who read the New Testament in English and Hindoostanee. From 40 to 45 usually attend public worship. They are poor; but chiefly maintain themselves,—the men by weaving, and the women by spinning.

[1815.] Meerut and Delhi. Meerut is a town about 32 miles N. E. of Delhi,

which is a large city 976 miles N. W. of Calcutta.

Missionaries, Anund Messeeh, and Jysingh, natives.

[1815.] Madras, the second of three British Presidencies in India, on the E. coast of the peninsula. Missionaries, C. T. E. Rhenius, B. Schmid, G. T.

Barenbruck, - Royappen, native Catechist.

The Rev. Messrs. Fenn and Baker who lately arrived here, proceeded to Travancore. Mr. Rhenius is proceeding in his revision of the Tamul Bible. During the month of May 1818, 456 children attended the schools. There are in all 13 schools, three in Madras and ten in the country. They serve as so many stations for preaching the Gospel.

[1816.] Tranquebar, A Danish settlement on the E. coast of the Peninsula. John Christian Schnarre, Missionary—inspector of schools. John Dewasagayan,

superintendant of schools. David, catechist.

At the end of 1817 the number of scholars had increased to 958. They were thus distributed. English and Tamul schools 5 stations, supplied by eight teachers. Tamul schools, 10 stations, supplied by 15 teachers. Country schools, 8 stations, under 8 teachers. Another school has since been added containing 120 scholars.

[1817.] Palamcotta; a town in the S. W. part of the peninsula, about 400 miles from Madras. Robert Graham, English school master; Gahagan, Mala-

bar school master.

The present chaplain, the Rev. James Hough, has successfully exerted himself in supplying this place with instruction, and has been cordially supported therein by his congregation. In one school for English there are 54 scholars, and in two

for Malabar 135 scholars.

[1816.] Allepie, a large town on the Malabar coast—40 miles from Cochin, 60 N. of Quilon, and 120 N. of Cape Comorin,—13,000 inhabitants, who consist of Moormen, Parsees, Gentoos, and Roman Catholics. The latter are numerous. Missionary: Thomas Norton. The Syrian clergy have begun to abandon the celibacy which they adopted from the Roman Catholics. The Resident, Col. Munro, exhibits the most enlightened and active zeal in behalf of Christianity throughout Travancore, and among the Syrians.

A school had been erected, and the mission premises put in complete repair, when a fire destroyed both school and dwelling house. But by the kindness of the Rannee (queen) of Travancore, and other friends, they have been re-built. In March 1818, there were 43 scholars in an English charity school, and nine

destitute children in the free school.

[1817.] Cotym, a village of 300 inhabitants, on the Malabar coast, about 18 miles from Allepie, and near the new Syrian College. Missionaries: Benjamin

Bailey, Joseph Fenn.

Mr. Bailey reached Cochin overland from Madras, on the 16th of May 1816, and was fixed, in the beginning of 1817, at the Syrian college, by Col. Munro the Resident of Travancore, in order to superintend its affairs. Mr Fenn would probably engage in the assistance of the Syrian Christians, in whose restoration and future usefulness among the surrounding natives he feels very warmly interested.

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nin 16, aro uld ion nly The College is a large and handsome structure. It is situated in a pleasant open spot on the bank of a fine river. It is designed for 40 students preparing for the priesthood; 30 had already assembled. Some of the most promising learn English. Through the liberality of her Highness, the Rannee of Travancore, the college has been endowed by benefactions, presented at the instance of the Resident, amounting to 21,000 rupees. The foundation stone of the college chapel was laid Dec. 1, 1817. A Library and Printing press will be furnished by the society. The place is surrounded by Christian churches and heathen pagodas.

[1817.] Cochin; a town on the Malabar coast, about 100 miles N. W. of Cape Comorin,—a place of considerable commerce. Missionary: Henry Baker.

The state of this place, with respect to religious instruction, had long been deplorable. A noble church was in ruin, and most of the people were becoming Roman Catholics, for want of Protestant ministers. The church has been repaired by the contributions of the people.

[1817.] Tellichery; a town on the Malabar coast N. W. of Cochin. Baptiste, native school master. Baptiste has made great proficiency in the knowledge of

the Scriptures. Many young men have learned English of him.

[1817.] Cannanore; a town on the Malabar coast, a few miles N. of Tellichery.

Jacob Joseph, native.

Jacob Joseph was born of Christian parents. Coming to Cannanore to see his brother, he found a few persons who wished for Christian instruction, and that their children should be educated. He engaged therefore in these labors. Mr. Spring, the chaplain at Tellichery, under whose eye he is acting, speaks highly of him.

Vellore; a town 38 miles W. by S. of Madras.

The Rev. E. M. J. Jackson, chaplain of this station, while waiting for native assistants from the Corresponding Committee, has opened a school for European and country-born children.

Chittoor; a town 80 miles E. of Madras.

The Rev. Henry Harper, chaplain of this station, was also anxiously waiting till native teachers could be supplied; but, in the mean time, had employed two natives as readers of the Tamul and Teloogoo Scriptures, in the Bazar, (market,) with much effect on the people.

Masulipatam; a sea-port town on the East coast of the peninsula 292 miles N. of Madras—the only port on this coast, from Cape Comorin, on which the sea does not beat with a strong surf; it is capable of receiving vessels of 300 tons. The Rev. Mr. Roy, chaplain on the station, has under his direction two schools for European children, and a third common to children of all denominations.

[1817.] Vadadelli; between 20 and 30 miles N. of Madras. Missionary

Sandappen, native.

Mr. Rhenius, says of him, "he manifests a sound understanding, a thorough acquaintance with the Hindoo writings and the lively Oracles of God, with great skill in managing the Hindoos, and boldness to face troubles and confess the Gospel. Sandappen labors with much intelligence and zeal among his countrymen, in establishing schools, distributing books" &c.

[1818.] Pulicut; a Dutch settlement, about 20 miles N. of Madras. Missionary:

Deocar Schmid.

There is a wide door opening for exertion in this place, both among the natives, and the poorer Europeans. The services of Mr. Deocar Schmid have been thankfully accepted by the Dutch government. He and Mrs. Schmid were about to proceed to this station.

DANISH MISSION COLLEGE.

[1705.] Tranquebar. Missionaries: Augustus Caemmerer, - Schreivogel.

This first Protestant mission in the world, had been reduced to great difficulties. The King of Denmark has paid the debt of 4000 Star Pagodas, in which the mission was involved during the war in Europe. His Lordship, the Bishop of Calcutta, has been very kind to this mission the last two years; having remitted

quarterly about 100 star pagodas to its aid.

LONDON MISSIONARY SOCIETY.

[1816.] Calcutta. Missionaries: Townley, Keith, Hampson, Trawin.
The missionaries had so far acquired the Bengalee, as to be able to preach in that language. A chapel was about to be erected. The missionaries distribute many books, and are active in catalylishing schools of which three are

many books, and are active in establishing schools, of which three are already opened in Calcutta. A Bengal Auxiliary Society had been formed, which had raised 2000 Sicca Rupees.

[1813.] Chinsurah, a Dutch settlement, 22 miles N. of Calcutta. Missionaries: J. D. Pearson, John Harle.

This mission has sustained a most serious loss in the death of Mr. May, who with peculiar success had formed 36 schools, containing about 3000 children, had the prospect of establishing 24 more to contain 2500. These schools are becoming increasingly popular, as 20 petitions from various villages had been refused from inability to comply with them. In September, 1817, the number of scholars on the books was 2900, and the general attendance 2465. "The learned and the ignorant" says Mr. Harle, "now enjoy the great blessings of education."

[1805.] Vizagapatam; a town on the sea coast of the northern Circars, 483 mil s from Madras, and 507 from Calcutta. Missionaries: John Gordon, Edward Pritchett, James Dawson.

Mr. Pritchett has finished his translation of the New Testament into the Telinga, or Teloogoo. It is adopted by the Calcutta Bible Society, and highly spoken of in its seventh report.

[1810.] Bellary; a town in the Mysore. Missionaries: John Hands, William Reeve, Joseph Taylor. There are seven native schools at this station, containing about 300 children. The Scriptures are taught in them all. It is intended to establish more. The translation of the Bible into Canaara is proceeding, and is expected to be completed in two or three years.

[1805.] Madras. Missionaries: W. C. Loveless, Robert Fleming, Cornelius Traveller. Great concern is excited by the preaching of the Gospel. At the beginning of 1818 there were seven native free schools, containing about 500 children. Some of the boys can repeat the whole of St. Matthew. Twelve promising young men are training by study of the Scriptures, to become, if God grant them desire and opportunity, teachers of their countrymen.

[1805.] South Travancore. Missionaries: Richard Knill, Charles Mead. Mr. Ringletaube, labored first at Palamcotta in the Tinevelley country, and afterwards at Magilady in South Travancore, till 1816. Mr. Mead settled at the close of 1817. Col. Munro expresses the highest hopes of the success of this mission, numbers presenting themselves for instruction. The Resident wishes, however, that the head quarters of this Mission should be removed from Magilady to Nagracoil, which is the centre of the large population. He has kindly procured the donation of a house for Mr. Mead, at Nagracoil, and has generously endowed the mission in South Travancore with 5000 Rupees, procured as a present from the Rajah of Cochin. Another missionary, the Rev.

C. Maielt, sailed from Liverpool for this place.
[1815.] Surat; Missionaries: James Skinner, William Fyvie.

Mr. Donaldson, who arrived at Bombay in September 1817, and soon after joined the Mission, died in peace, March 21, 1818, at Bombay. Young, and cut off in the very entrance of his labors, he received the intimation of his approaching death with entire submission.

The New Testament in Guzerattee was nearly ready for the press at the middle of the last year. The Pentateuch was in preparation, and a printer had been obtained. In addition to the two schools for boys, mentioned in the list for last year, Mrs. Fyvie has opened one for English and half caste girls.

The station at Ganjam, a town on the Orissa coast, has for the present been relinquished, in consequence of the ill health of Mr. Lee, which obliged him to return to England. Royapettah, near Madras, mentioned in the last list, appears also to have been relinquished.

WESLEYAN MISSIONS.

Madras. Missionary: James Lynch. Mr. Lynch has purchased premises for a mission house and place of worship in the neighborhood of Madras, between

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for een St. Thome and Royapettah, in the midst of a large heathen population. An additional missionary has been appointed.

[1818.] Bombay. Missionary: John Horner. Appointed to this station,

Joseph Fletcher.

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A school is opened in which 50 boys are taught Mahratta. Historical and Scripture tracts in Mahratta are in contemplation. The American Missionaries will supply the Scriptures in that tongue. This station gives access to an immense multitude of pagans, and to native Portuguese, even more immoral than the heathen. The number of members in connnexion with the mission was twenty two.

ASIATIC ISLANDS.

CEYLON.

AMERICAN BOARD OF COMMISSIONERS.

The Missionaries arrived March 22, 1816. After usefully employing themselves six months at Columbo, they settled in the District of Jaffna, in the northern part of the island, where they occupy two stations.

[1816.] Tillipally. Missionary: Daniel Poor.

This place is ten miles north of Jaffnapatam. Messrs. Warren and Poor preached here and in adjacent parishes, to congregations varying from 30 to 80. For a particular view of these missions, see the letters and journals published in former numbers of this work.

Batticotta. Missionary Benjamin C. Meigs. This station is six miles N.W. of Jaffnapatam. Mr. Richards, who was joined with Mr. Meigs at this station, is probably not living; having left the Cape of Good Hope in a very feeble state

Nov. 25, 1818.

Now on their voyage, for Ceylon, four missionaries with their wives, viz. Rev. Miron Winslow, Levi Spaulding, Henry Woodward, and Dr. John Scudder. They sailed from Boston in the Indus, Capt. Wills, June 8th.

BAPTIST MISSIONARY SOCIETY.

[1814.] Amboyna; a Dutch Island 32 miles long by 10 broad, lying off the S. W. coast of the island of Ceram. Missionary: Jabez Carey. On the restoration of Amboyna to the Dutch government, Mr. Carey was allowed to retain the offices which he held under that of the English, as superintendant of Schools and member of the college of justice. His situation has, however, since become more precarious; and it is not improbable, that he may have judged it expedient to return to Bengal. He had acquired a good knowledge of the Malay language, and gained the confidence of the natives.

Two stations are occupied in Ceylon.

[1812.] Columbo. Missionaries: Chater and Seirs. The missionaries preach in Cingalese, Portuguese, and English. The congregations are small, but being in different places, preaching is frequent. Theophilus, a converted Budhist priest, died with the solemn declaration, "my trust is in the grace of our Lord Jesus Christ." There were 60 boys in the school.

Galle. Missionary: Thomas Griffiths, who had but lately arrived.

Java; a large island between the 6th and 9th degrees of S. Latitude extending nearly in the direction of east and west, 600 miles long by 95 average breadth. The Society has two stations in this island. Batavia and Samarang. Here is a wide field. The people are ignorant and superstitious. Great numbers are Mahomedans, who have among them many priests educated at Mecca.

Batavia, a large city, the capital of the Dutch settlements in the east—forming a parallelogram of 4200 feet by 3000. Inhabitants, included in a circuit of ten miles, about 116,000, a town of 20,000 Chinese close to its walls; proverbially

unhealthy. Missionaries: Robinson, and Diering.

Mr. Robinson has labored here several years, and not without encouragement; though many obstacles have occurred. Mr.Diering, who was born at Negapatam, and had removed to Batavia some years since, has lately become an assistant in the mission.

Samarang, a fortified town on the N. E. coast of the island, ranking next in importance to Batavia. Missionaries. Gottlob Bruckner, Joseph Phillips. Mr. Phillips landed at Batavia 1816, and joined Mr. Bruckner, at this place Nov. 9, 1817.

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The missionaries were also studying the Javanese, which is said to be a difficult language. Mr. Bruckner had a collection of 25,000 words, and yet found new ones in every book that he read.

CHURCH MISSIONARY SOCIETY.

Mayo; Manar, Benjamin Ward; Jaffnapatam, Joseph Knight. The Missionaries left the Downs on board the Vittoria, De. 20, 1817, and reached Ceylon at the end of June, 1818. They met with a very kind reception from all ranks and classes.

LONDON MISSIONARY SOCIETY.

[1814.] Amboyna. Missionary: Joseph Kam. Mr. Kam preaches in the church which will contain 1000 persons, both in Dutch and Malay. In 1816 he baptised 200 Mahomedans. Since his arrival, more than 1200 heathens and Mahomedans, have through his instrumentality, professed Christianity. There are said to be 20,000 Christians in Amboyna, and 20,000 Mahomedans, with Chinese and others. The inhabitants have contributed about 1000l to the Bible Society. In the autumn of 1816, Mr. Kam visited the Moluccas. His ministry was joyfully received. In some of the islands the natives destroyed all their idols and a number of houses erected for the worship of the Devil. The people were so eager for instruction, that, on his return to Amboyna, he was obliged to send them manuscript sermons and tracts, not having the means of printing.

[1815.] Ceylon. Missionaries: J. D. Palm, W. Reade. Mr. Palm preaches at the Dutch church in Columbo. Mr. Reade superintends a school.

WESLEYAN MISSIONS.

[1814.] Ceylon. Stations and Missionaries. Columbo—W. M. Harvard and Benjamin Clough; Caltura, W. B. Fox; Galle, John M'c Kenny; Matura, and Bellingham, John Calaway; W. A. Lalmon assistant missionary. Negombo, Robert Newstead; Jaffna, T. H. Squance; Point Pedro, Robert Carver; Trincomalee and Batticaloe, George Erskine and Thomas Osborne.

Appointed for this Mission, Alexander Hume, Joseph Roberts, Abraham Stead, Joseph Bott and Samuel Allen. By the returns from 29 schools belonging to these

stations it appears that they contain 1558 scholars.

AUSTRALASIA.

The exertions of Christians to benefit the inhabitants of the South Seas have been greatly impeded by the violent and unprincipled conduct of many European traders towards the natives.

CHURCH MISSIONARY SOCIETY.

[1815.] Parramatta, a town of New South Wales, about 25 miles W. of Sidney. The Seminary at this place, which is the residence of the Rev. Samuel Marsden, for the instruction of young natives of New Zealand, is likely to subserve in an eminent degree, the plans of the Society with respect to these great islands. In January, 1817, there were eleven New Zealanders under instruction, all either chiefs or the sons of chiefs. In 1818, there were 12 under Mr. Marsden's care, some of whom were learning the mechanical arts.

[1816.] New Zealand, two large islands in the Great Pacific Ocean, lying E. of New South Wales; the northern island being about 600 miles long, by an average breadth of 150, and the southern not much smaller. John Butler, Missionary. Thomas Kendall, William Carlisle, schoolmasters. William Hall, John King, Charles Gordon, Lay Settlers. On their voyage, Francis Hall, and Samuel Butler, Schoolmasters; James Kemp, Lay Settler.

The Society's settlement is formed at Ranghee-Hoo, in the bay on the north east coast of the two islands. By the last returns there were 70 children in the schools at Ranghee-Hoo, more than 30 of whom had learned to write. The natives begin to discover the value of the establishment, and some of them have visited it from a distance of more than 200 miles.

POLYNESIA.

LONDON MISSIONARY SOCIETY.

Otaheite, Eimeo, &c. Missionaries: Henry Bicknell, William P. Crook, William Henry, Henry Nott, sailed in the ship Duff, Capt. Jas. Wilson, 1796. John Davies, James Hayward, Samuel Tessier, Charles Wilson, in the Royal Admiral, Capt. W. Wilson, 1800: William Ellis, L. E. Threlkeld, in the Atlas, Capt. Meriton, Jan. 1816 .- Charles Barff, J. M. Orsmond, in the Surrey, Capt. Raine, July 1816 .- Robert Bourne, David Darling, George Platt, John Williams, in the Harriet, Capt. Jones, Nov. 1816. John Gyles, cultivator, in the Friendship, Capt. Amet, June 1817.

Remarkable success has attended this mission. Idolatry is abolished in nine islands: viz. Otaheite, Eimeo, Tetaroa, and Tapuamanu; and the four Society Islands, Huaheine, Raiatea, Tahe, and Bora-bora, with Marna. The neighboring islands are beginning to inquire.

There are 67 places of worship at Otaheite, and 20 at Eimeo; and there are now 5000 people reading in their own tongue the wonderful works of God. The profession of Christianity is not partial, but there is a general acknowledgment of Jehovah as the only true God, and of Jesus Christ as the only Savior. Very frequently public worship commences before the usual time, as the people are assembled and waiting.

SOUTH AMERICA.

LONDON MISSIONARY SOCIETY.

Dutch Guiana. The Society has four stations in this province; one in the colony of Berbice, and three in that of Demarara. The restoration of these colonies to the Dutch, has in this, as in other parts of the world, thrown many difficulties in the way of missionary labor, on which the British had entered in

[1814.] Berbice, a colony on the river of the same name, between Surrinam and Demarara river.

Missionary: John Wray. Mr. Wray having visited England, for the removal of some difficulties, retured to Berbice on the 17th of July. The slaves cordially welcomed him. A chapel is about to be erected.

Demarara, a colony on the river of the same name, which falls into the Esse-

quibo near its mouth, north of the Berbice river.

[1808.] Le Resouvenir. Missionary: John Smith. Mr. Smith succeeded Mr. Wray in 1816, and success has crowned his labors also among the negroes. He has baptised 150 adults. A large chapel is required, toward which object the negroes have contributed 190l.

[1809.] George town. The negroes here have subscribed 60l, and other inhabitants 600%. for building a chapel. Many free colored people, and several hundred slaves attend worship. Many slaves have learned to read the Bible. An Auxiliary Missionary Society has been formed.

West Coast. Missionary: Richard Elliot. Mr. Elliot has had much success. More than 1000 persons have been baptised since he preached here, most of whom were strongly recommended for good behavior.

Two more missionaries are to be sent to this mission, one of whom is to be placed at Mahaica, about 20 miles to windward of George-town.

UNITED BRETHREN.

Dutch Guiana. Missionaries: Blitt, Bueckner, Buettner, Buck, Genth, Graff.

Hafa, Langballe, Lutzke, Richter, and Savartz.

At the last returns, the brethren had four stations in this province; viz. Parimaribo, formed in 1735; Somelsdyk in the same year, Good Intent, and one on the river Cohename. The two last were established by the brethren, Genth and Mafa.

WESLEYAN MISSION.

Demarara. Missionaries: George Bellamy, Matthew M. Thackray.

The congregations are large, and attentive. Many of the negroes cannot obtain permission from their owners to attend. Prejudices are strong, and a vexatious opposition still continues. The slaves are forced into the field on the Lord's day, to prevent them from coming to worship.

WEST INDIES.

Various Societies are taking their share in laboring for the good of the negroes in this Division of the Survey. The United Brethren and Wesleyan Methodists first entered the field, and have made the most extensive exertions. The Brethren have now upwards of 23,000 negroes in their society, and the Wesleyan Methodists more than 19,000. Much opposition has been made in the various islands, to the instruction of the slaves; but the conviction of its advantage, even to the temporal interests of their owners, appears to be increasing.

In surveying the stations under each Society, we proceed from Trinidad

northward.

BAPTIST MISSIONARY SOCIETY.

Jamaica. Missionaries: James Coultart, Christopher Kitching, Thomas Godden. The death of Mr. Rowe, the removal of Mr. Compeer, and the illness of Mr. Coultart have retarded the progress of this mission.

CHURCH MISSIONARY SOCIETY.

Tobago. A Sunday school has been established in this Island, by Lieut. Robert Lugger, who was furnished with school books by the Society.

Barbadoes. Lieut. Robert Lugger, R. A. Correspondent of the Society. This gentleman has greatly exerted himself in the establishment of schools. A "National Charity School" has been opened under the patronage of the Right Hon. Lord Combermere for the education of the free black and colored people, and slaves. It is under the direction of a Committee of 20 free black and colored people; and under the patronage of five clergymen of the island. It is expected that there will soon be 200 or 300 children in the school.

Dominica. Lieut. Lugger furnished a pious officer, going to this island, with some of the school books which had been entrusted to him by the society. A

school has since been established on the National system.

Antigua. Four stations: Bethesda Hope, English Harbor, and Falmouth. Charles Thwaite, superintendant of schools. William Anderson, resident teacher at Bethesda.

There are now five schools containing 841 children, chiefly supported by the Society.

SOCIETY FOR THE CONVERSION OF NEGRO SLAVES.

Antigua. Missionary: James Cuttin. Schoolmaster: Thomas Croote.

Nevis. D. G. Davis, Missionary.

of numbers than for several years.

Jamaica. Missionaries: James Dawn, John Mac Intire, John Stainsby. The General Assembly of the island allows from 100%. to 200%. currency per ann. to the support of clergymen sent out by the Society.

LONDON MISSIONARY SOCIETY.

Trinidad. Thomas Adam, James Mercer. In a journey into the interior Mr. Adam visited a number of negroes, formerly slaves in America, but taken prisoners by the British in the last war. They are emancipated, and have formed ten or twelve villages, where they live happily, and associate for their religious improvement, having received some knowledge of the Gospel in America. The instructions of Mr. Adam were received by them gladly.

UNITED BRETHREN.

[1765.] Barbadoes. Missionaries; J. Nicholas Gansen, J. A. Kaltofen. The brethren's settlement is at Sharon, near Bridgetown. From 1765 to 1817 they baptised 330 adults and 150 children, and admitted 158 to the sacrament. The congregation of Christian negroes amounts to 214, of whom 68 are communicants.

[1756.]Antigua. Missionaries: Richter, Stobwasser, Newby, Taylor and Ellis. The settlements are four; St. John's, Gracebay, Gracehill, and Newfield. The Assembly of the island have granted the brethren very considerable pecuniary aid. The work is advancing. There has lately been a greater increase

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[1774.] St. Christopher's. Missionaries: J. G. Procoft, J. Johansen.

The settlement is at Basse Terre, on Cayenne estate. About 2000 negroes are under the brethren's care.

[1732.] Danish Islands. Missionaries: Glockner, Hohe, Hoyer, Huenerbein, Jessen, Jung, Luhmann, Maehr, Peterson, Sparmeyer, Shaefer, Schaerf, Sievers, and Wied.

In these Islands the Brethren have seven stations. In St. Thomas, New-Hernnhut and Nisky. In St. Croix, Friedensberg, and Friedensthal, and Friedensfield. In Jaw, Bethany and Emmaus. In these islands more than 12,000 negroes are under the Brethren's care.

[1754.] Jamaica. Missionaries: John Becker, James Light, Thomas Ward. The Brethren have two settlements in Elizabeth parish, one in Westmoreland parish, and one at Irvine near Montego bay. The congregations increase. The brethren bear an affectionate testimony to their fellow laborers of other denominations.

WESLEYAN MISSIONS.

[1788.] Trinidad. Missionary: Samuel P. Wooley. Restrictions are here

laid on the labors of the missionary. Members: Whites 7, Blacks, 241.

Tobago. Missionary: Jonathan Raynar. The Chapel is generally filled. The instruction of the slaves is freely admitted on some estates. Members: Whites 10, Blacks 140.

[1788.] Grenada. Missionaries: William Shrewsbury, William Goy.

Six estates are under the care of the missionaries, besides the society in town. The negroes being very ignorant, the most serious of them are formed into classes of Catechumens, 60 in number. There are more than 100 children under instruction. Members: 1 White, Blacks, 195.

[1817.] St. Vincents. Missionaries: John Mortier, Samuel Brown, William

Ames.

One gentleman having requested that the negroes on his estate might be instructed, his example has been followed by others. This is regarded as an important opening to the future prosperity of the mission. Members; Whites 10, Blacks, 2585.

Barbadoes. Missionary: Moses Raynar. A new chapel is about to be erected in Bridgetown, to which several gentlemen and ladies have very liberally contributed. A Sunday school of 100 children is established. Members; Whites 10, Blacks, 12.

[1788.] Dominica. Missionary: David Jones. Members: Whites 4, Blacks, 633. [1786.] Antigua. Missionaries: William White, Joseph Maddock. Appointed to this station, Thomas Pennock.

The congregations are generally large and attentive. In St. John's Sunday school, there are about 300 children. Members: Whites, 24; Blacks 3501.

[1788.] Nevis. Missionary: John Dace. Appointed to this station John Marshall. Members: Whites 18; Blacks, 977.

[1774.] St. Christopher's. Missionaries: William Gilgrass, Joseph Chap-

man. Appointed to this station: John Hirst.

This mission prospers in some places abundantly; in others, owing in a great measure to the want of more laborers, it is otherwise. Members: Whites 30; Blacks 2179.

St. Eustatia. Missionary: Patrick French. Members: Whites 8, Blacks 274.

JOURNAL OF MR. POOR AT TILLIPALLY.

(Continued from p. 379.)

Sept. 7. Yesterday preached in Tamul at Batticotta, and united with brother Meigs and the sisters there, in celebrating the ordinance of the Lord's supper. We are earnestly desirous, that the time may come, when churches will be formed at our stations, that this ordinance may be regularly attended to at stated seasons.

9. To excite among the people attention to the school, I have this day held a public examination of the boys in the church. The effect appears to have been good, both on the parents and children.

14. On Wednesday last, a boy, whom we have supported a short time on trial, took leave to go and call his parents to attend the examination of the school.

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He did not return, till I sent the schoolmaster to fetch him. It appears that he was detained by his parents, who intended to keep the cloth we had given him. On my threatening to send them to the magistrate, the cloth was returned. This is the second instance of the kind, that has happened since we began to take boys to be supported by us.

16. Preached in Tamul at Milette. A boy, the son of the principal head man of Milette, who for some time attended the school in that place, received a slight injury from a well pole, when drawing water. On consulting a witch, that is, a woman in whom they say the devil dwells, concerning the cause of the injury, he was told, that it was in consequence of his having learned the Christian catechism at school. The boy has not attended school since.

17. Our infant has been sick several days past. Last night we almost despaired of his life. We are laid under renewed obligations of gratitude to God, as the violence of his disorder has abated, and we have a good hope of his recovery.

20. The meetings at the rest house, which I have constantly attended on the Sabbath, for more than a year past, continue to be interesting. Though the number of the people who attend there at any one time, is not so great as at the morning service in this place; yet, more men have heard the Gospel at the resthouse, than at the church. I have reason to think, that the head men, who have obtained some knowledge of the Christian religion, are more active in supporting heathenism than formerly. They hate the light. Many persons with whom I converse, who are convinced of the superior excellence of Christianity, appear to be sincere in the belief, that if they should adhere to the morality of the Gospel, they should sustain great injury in their temporal affairs. They ask with much confidence, believing that no proper answer can be given to the question, How can we gain a subsistence if we cease to lie, cheat, and deceive, since this is the custom of all? So little do they know, that godliness is profitable for the life that now is, as well as that which is to come.

25. It is reported, that the vessel in which our brethren sailed has arrived at

27. For several weeks past more persons than usual have attended our church. But it is a source of grief to us, that we have no good evidence that the word

oct. 7. We have been favored a few weeks past with the company of the Rev. Mr. Knight, missionary from the Church Missionary Society. He is to be

Rev. Mr. Knight, missionary from the Church Missionary Society. He is to be stationed at Nillore, about two miles from Jaffnapatam. We have much reason to esteem Mr. Knight as a very valuable acquisition to the missionary cause in this district. He has rendered me some important assistance in my schools, as he is well acquainted with the theory and practice of the Lancasterian system of education. Mr. K. is setting other missionaries a good example; viz. that of acquiring a knowledge of the native language, before his mind is distracted by other concerns.

Sabbath, 11. Brother and sister Meigs spent the Sabbath with us. He preached in Tamul. After sermon we dedicated our infant son, Daniel Warren, to God in baptism. We then attended to the ordinance of the Lord's supper. About 300 natives were present, of whom 30 were females. This is the largest congregation we have seen at the church. The presence of so many idolaters, to witness such ceremonies, and to hear them explained, was truly animating to our souls. It encouraged us to hope, that as God has given us so much favor in the sight of this heathen people, he will, ere long, bless his word which we preach among them, to the saving conversion of some souls.

Oct. 15. The second anniversary of my coming to live at Tillipally. This day received a letter from the Jordan Lodge of Free Masons, Danvers, containing the pleasing intelligence that the members of that fraternity have agreed to furnish me with \$30 annually for the support of a heathen boy, to be named Jordan Lodge. Such tokens of friendship and co-operation from my masonic brethren, are most gratefully received, and acknowledged as the genuine fruits of the principles of our fraternity.

16. Received, by a letter from sister Nichols, Bombay, the affecting intelligence, that brother Nichols has been brought to the borders of the grave, by a dangerous sickness. We earnestly hope that it may please God not to diminish our little number at present, while the call for missionaries is so urgent.

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Sabbath, 18. This morning preached in Tamul at Mallagum, and at the same time my interpreter read a sermon, and attended to the other parts of the wor-

ship at the church here.

20. Sent a letter to the principal bramhun of the celebrated heathen temple in this place. In this letter I explained briefly the object of my coming here, and addressed him on the supposition, that at the day of judgment it will appear that he has exerted his influence in the support of a false religion, while the means of correcting his error were within his reach, and of becoming acquainted with the true and only method which God has revealed to men for obtaining pardon and salvation. Whatever might be his views of the two religions, I urged him to read the New Testament and two small tracts, which accompanied the letter. When my interpreter carried the letter, and told him it was from me; he seemed to be somewhat agitated, and declined receiving either the letter or the books. He at length consented to hear the letter read. He then observed, that he knew his was a vain religion, but as it was the religion of his ancestors, and as he obtained his subsistence by supporting it, he did not wish to examine any other religion. He returned the letter and the books.

21. The Rev. Christian David visited us. In the forenoon he preached at the church. This evening, being our weekly season for prayer, he preached in our

verandah.

22. This morning Mr. David preached in my school house at Milette, and in the afternoon at the school house at Mallagum. His visits are always pleasing and profitable to us. He brought his daughter to reside with us, to assist Mrs. Poor in instructing a female school, which for some months past she has been endeavoring to establish.

23. Learn from brother Chater, that two boxes have arrived at Columbo for the "American Missionaries." We trust letters are at hand, which will give us

further information on the subject.

Nov. 2. Near our house is a heathen school, which has been taught many years by a man now considerably advanced in age. He has in his school about thirty boys, the children of stout heathers, who would not send them to this place. I have lately several times visited the school, and become acquainted with the master and boys. This evening the master came to make proposals for putting the school under my superintendence. I agreed to give him four rix dollars* a month, on condition, that he should instruct 30 boys, and that I should have the direction of their studies. He is doubtless influenced to do this by the hope of obtaining one dollar a month; and the parents consent to it, on condition that they shall make him no compensation for his services. These boys have proceeded further in their studies, than those who have hitherto been received into my schools. This is the eighth school connected with this station. As these schools are in six different parishes, it would be impossible for me properly to superintend them, had I not the assistance of Malleappa, who is at Mallagum, and of my interpreter.

9. Preached at Batticotta, and attended the ordinance of the Lord's supper. We rejoice to learn, that the principal men concerned in the Candyan rebellion

have been taken prisoners, and that the war has terminated.

of Milette, came to request me to open a school in that part of the parish, saying, that there are many boys there, who have never had any opportunity for receiving instruction. Of late I have had several formal applications from different places to establish schools; but have been unable to attend to them without neglecting other duties. The people appear to be more and more convinced of the sincerity of our professions, and to begin to see the advantages of our schools.

20. This day my interpreter left me, to take up his residence at the school-house at Panditeripo, which I have lately enlarged and prepared for this purpose. At this time my schools are well attended. The whole number of boys in the 8 schools is nearly four hundred. As the rains have commenced, it is difficult for me to travel any considerable distance. Nicholas, my interpreter, will attend to the school at Panditeripo, and also to one established in an adjacent village.

These two schools are the most remote from my station.

Another, and a more important, reason for sending Nicholas to Panditeripo is, that the children in those schools, and the people in that vicinity, may have a better opportunity, especially on the Sabbath, to receive religious instruction.

^{*} One rix-dollar is worth from 25 to 33 cents, according to the rate of exchange.

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Nicholas is a native Malabar, belonging to Jaffna. Formerly, he was a reader of songs in a heathen temple. Afterwards, he was about two years in the goverument school at Jaffnapatam, under the care of the Rev. Christian David. There his attention was seriously turned to the concerns of his soul, and he gives some evidence of real piety. He has continued his studies at this place 15 months. and has served me as an interpreter nearly a year. He appears to have a sincere desire to be useful to the souls of his countrymen. He dresses in the native style, and receives 15 rix dollars a month. Though he is of much service to me here, the welfare of the mission appears to require him to go from me. I hope, by the occasional assistance of him and of Malleappa, to do without an interpreter. I have practised for several months past to read in Tamul on the Sabbath, different parts of the book of Common Prayer. I shall continue to do this, very frequently, and instead of sermons, shall read short formularies of doctrines and duties, and select parts of Scriptures, accompanied with very short explanations. Long texts and short comments appear best adapted to the state of this people. There are many advantages resulting from reading to them the same forms, accompanied with occasional remarks.

Eight girls usually attend our female school during the week, and on the Sabbath about a dozen girls attend, and recite the catechism. About the same

number of women attend the church.

This day we have been comforted by the receipt of a letter from Dr. Worcester, dated Jan. 26, 1818. This letter was taken from one of the two boxes, that have recently arrived for us at Columbo. We have cause to think that one package of our letters was lost, viz. that containing the first copy of the annual account of expenditures at this station, and also, a paper specifying the medicines which are wanted at our stations.

We remind our dear sisters and fellow helpers, who contribute to the support of heathen children, that we have nineteen boys connected with our family, who acknowledge us their guardians; yet we see many more of both sexes around us, who have equal claims upon our charity, and to whom we should gladly extend our guardian care, and whose hearts would be rejoiced to hear the tale concerning

their benefactors, who reside in a far distant country.

Nov. 26. We are yet in a state of anxiety and suspense, concerning our absent brethren. Seven months have elapsed since their departure, and we have received no intelligence from them.

Daniel Poor.

EXTRACT FROM THE FIFTH REPORT OF THE LEEDS [ENG.] CHURCH MISSIONARY ASSOCIATION.

"THE swift though silent lapse of Time has brought to its crisis the fifth year of the existence of the Leeds Church Missionary Association, and on this your fifth annual meeting you are again assembled to require of your Committee the

"It seems but as yesterday that we met on our last anniversary occasion.—The year whose termination we commemorate has glided almost unperceived away.—But, it should sink deep into the heart of every one of us, that not with the same responsibilities under which we hailed its commencement, are we spared to behold its conclusion—a year with its means of improvement, with its opportunities of usefulness, is gone for ever, and at our hands will a just and righteous God require them.

"Nor has this year passed over us altogether unmarked by event, or unvaried by circumstance, even in the comparatively contracted sphere of your Society's influence. The iron pen of Death has for ever erased from its records the names of some of its supporters, and we may fear that upon others, who wrought not whilst it was day, the night has come suddenly in which no man can work.

"But when we look abroad into the heathen world, and behold the multitudes who in this period have been summoned to the bar of an offended God, and who never knew Him, without whom no man cometh unto the Father; we shudder at the reflection that a time may come in which they shall rise as swift witnesses against us—that at the great day of account some of that multitude may trace with loud upbraidings the till then inexplicable maze of providence, to shew us

e, e I that had our exertions been more sincere, and our devotion to the missionary

cause more simple, they had not perished.

"From our prayers and our endeavors these are for ever removed; the harvest is past, the summer is ended, and they are not saved.—But let it be remembered that the coming year will afford renewed opportunities, and will pass with the same swiftness: "Whatsoever, then, thy hand findeth to do, do it with thy might, for there is no work, or device, or knowledge, or wisdom in the grave whither thou goest."

"However, that indolence or inactivity has characterized the proceedings of the Church Missionary Society, or its auxiliaries, during the past year, your Com-

mittee is far from insinuating."

[After glancing at the important operations of the Society in the Mediterranean, in the North and Southern districts of the British empire in India, in Ceylon, and in Au stralasia,—the Committee in speaking of Western Africa thus cursorily mention the frightful evils of the Slave trade.]

"In West Africa your Society has again to contend with all the horrors of the Slave Trade. The wave which the recent countenance of some of the European Powers to this traffic first excited, has at length broken with dreadful violence upon these devoted shores, and the Banks of the Rio Pongas and the Gambia again re-echo to the yell of intestine war, the curse of the slave driver, and the shriek of the victim. Amid these tumults the feeble voice of the Missionary is soon overpowered; nevertheless, though the good tidings they had to communicate were unheard or disregarded—their characters calumniated—their property destroyed—and their lives endangered—long did your self-denying and devoted servants endure patiently, returning prayer for injury, and blessing for cursing. But between mild expostulation and brutal violence the conflict must quickly terminate. Canoffee, a station which had been formed at the expense of many valuable lives and of much sacred property, has in the course of the present year been abandoned. From Sierra Leone, however, from Free town, and from other stations of the Institution in this quarter, accounts of a favorable and encouraging nature continue to be received.

"Having thus discharged their painful duty in communicating these evil tidings, your Committee would suggest to every friend of Missions, the propriety of fervent and unceasing prayer to the Supreme Disposer of events; that this bane of Africa may at length be encountered by the Sword of his Spirit, and that the

bread cast upon these troubled waters may be found after many days.

"In conclusion your Committee would call your attention to the character of the times in which we live. The Lord hath indeed shaken all nations,-men are looking for the great things that shall happen upon the earth.—Prophecy after prophecy is hastening to its fulfilment, and the awful conflicts and ineffable glories of the latter day seem pressing upon us. At that blessed period, when from the uttermost parts of the earth are heard songs, even glory to the rightcous, shall we sit in the dust under the consciousness that there songs of gratitude belong not to us, and cry with the unfruitful daugh er of Zion, "My leanness, my leanness, woe unto me?"-And if our hands now be slack to the help of the Lord, and our labors now be tardy and reluctant for this his cause in the world, shall not we be ashamed when he shall reign in Mount Zion, and in Jerusalem, and before his Ancients, gloriously?-Would that the resolution of the Prophet were engraven on every heart, were the soul of every prayer, and the nerve of every endeavor: "for Zion's sake will I not hold my peace and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." "

AMERICAN BIBLE SOCIETY.

This very important National Institution held its third annual meeting in New-York on the 13th of May last. The numerous articles which crowded upon our notice have hitherto prevented an insertion of any part of the Report of this Society in our pages. We now give a brief abstract of the most considerable facts it contains, retaining the language of the Report whenever our limits would allow.

THE Society now possesses the following sets of stereotype plates, of the descriptions specified: viz.

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For the Scriptures of the New Testament in English.

One set of duodecimo size in Bourgeois type.

One set of types for the whole Bible in the French language, which were sent out by the British and Foreign Bible Society.

One set of plates for the New Testament in Spanish; making in the whole eight sets of stereotype plates for the whole Bible, and two sets for the New Testament.

One of the sets for the whole Bible, of the duodecimo size in Minion type has been placed at Lexington, Ken. in the care of the Kentucky Bible Society, from which an edition of two thousand copies has been printed. A set of the octavo size is to be forwarded to the same Society.

During the last year, there have been printed for the Society 47,320 copies of the Bible, and 24,000 copies of the New Testament, which, together with the 29,500 copies printed in the two former years, makes a total of 100,820 copies. This number does not include the 2,000 copies printed at Lexington, nor any of the Bibles in Gaelic, German, Welsh, and French, mentioned in the last report as amounting to 2,450, and which have been sufficient to meet the demand for the Scriptures in those languages, until the present time. "The whole of the abovementioned making a total of 105,270 Bibles and Testaments, either obtained for circulation by the American Bible Society, or issued from its presses in the first three years of its existence." "The present printing establishment is sufficient to furnish an average amount of 100,000 Bibles and Testaments annually."

One thousand copies of the Gospel of John have been printed in the Mohawk language, and the same number of copies of the epistles of John in the Delaware. When approved versions can be obtained, the Board intend to furnish the whole or most of the Bible to the Indians in their native dialect.

Of the epistles in the Delaware language 140 copies were transmitted to the Rev. Mr. Leukenback, in the state of Ohio, to be distributed among the Indians of his pastoral charge, and others within his reach. Three hundred copies of the epistles of John were sent to the Rev. Mr. Dencke of New-Fairfield, Upper-Canada, for the Indians among whom he labors. In both places the gift was highly acceptable. The two gentlemen abovementioned are United Brethren, or Moravians, and have labored earnestly for several years for the conversion of the Indians.

Besides the copies sent to Auxiliaries for which they pay, 2,862 Bibles, and 680 Testaments, have been presented to Auxiliary societies in those places considered most destitute, and where the immediate call for supply was most urgent.

The number of Bibles issued from the depository in the past year is 23,870, and of New Testaments 7, 248; and the total number issued by the Society, since its formation, is, Fifty five thousand one hundred and twenty-two Bibles and Testaments.

"The only reason why more has not been done in the gratuitous distribution of the Scriptures, has arisen from the pressing calls of the Auxiliaries, whose orders for the purchase of Bibles the Board have thought it but just to answer promptly as possible; and whether the Scriptures shall come to the needy as a gift immediately from the Parent institution, or from its Auxiliaries, it amounts to the same thing in the end—"The Word of the Lord has free course, and is glorified." The Board are happy to be able to state, that wherever they have sent the Sacred Volume, whether as a donation, or in return for funds remitted to them, it has been received with thankfulness; and the Auxiliaries, far from being divided from each other or from the Parent Institution by any local jealousy, seem to vie with each other in hailing the prosperity of the American Bible Society, as a token for good to the whole land. The time has now come when they can reap every expected advantage from the relation they have so fondly cherished. The ability of the Parent Institution is such, that it can meet the demands of its present Auxiliaries promptly and fully."

"The whole number of Auxiliaries now officially known and recognized, is One Hundred and Ninety-four." Of these thirty-seven have been added within the last year,

"Although the present Auxiliaries are very respectable both in numbers and zeal, yet there are extensive and wealthy portions of our country, in which no attempt has hitherto been made to organize and establish either Auxiliary Societies, or Bible Associations. The Board do not believe that this arises from indifference to the cause, but that much would soon be done if the attention of Christians in such places was earnestly and respectfully called to the importance of

the subject.

"With this view the Board have resolved that there shall be annually appointed at the first meeting of the Managers, after the Annual meeting of the Society, a committee of five persons, to be called the AUXILIARY SOCIETY COMMITTEE, whose duty it shall be to devise and suggest to the Board of Managers such measures, as in their opinion will promote the establishment and animate the exertions of Auxiliaries to the American Bible Society.—That in cases in which there shall be time to receive the direction of the board of Managers, the said Committee shall be authorized to depute one or more persons to attend meetings for the above purposes, and to advise and assist therein; and in such cases to defray out of the funds of this Society the necessary travelling expenses of the persons so deputed,—and that authority be given to said Committee to open a correspondence with the different parts of the country, for the purpose of gaining all necessary information. Such a committee have accordingly been appointed, and have commenced their labors."

There have received into the Treasury during the past year,

By remittances from Auxiliary Societies,	-	S	26 2	889	34
By remittances from Societies not auxiliary, -	-	-	2 5	579	45
By donations from Benevolent Societies,	-		5	375	25
By congregational collections,	-	-	1	105	80
By legacies and donations from individuals,	-	-	1 7	117	60
By contributions from various congregations Masonic Loc					
individuals, to constitute Ministers, members or director	rs for li	ie,	6	203	00
By annual dues and life subscriptions from members,	-		1 3	366	25
			-		

\$38 036 29

EXTRACT OF A LETTER FROM REV. DANIEL S. BUTRICK, MISSIONARY AT BRAINERD, TO MR. LINUS NORTH, DATED BRAINERD, MARCH 15, 1819.

VERY DEAR BROTHER,

Your very interesting letter arrived in a box of goods, two weeks ago; but as the mail passes through the Nation but once in two weeks, I have delayed answering it till now. We bless our dear Savior for what he is doing in the Christian and heathen world. The effects of divine grace are no less apparent in the churches of Christ, than in the temples and the wilds of the heathen. The children of God, though awake to other duties and precious in the sight of their Savior, have not seen the situation of the heathen, nor their duty towards them, as they do now.—Now there is not only a solitary Christian here and there, whose heart glows with love to his divine Master, and for the souls of the heathen; but the divine flame is almost every where kindling, and the spirit of Brainerd, or rather of his Lord, is exciting millions and millions of sighs, and prayers, and tears, and alms, for the spread of the Gospel among the perishing heathen; and the missionary, instead of being an object of pity, is rather the object of envy. If that hateful passion could exist in a heart fired with love for souls, surely nothing would call it forth quicker than the sight of a band of missionaries going just behind the blessed Savior, and the holy company of apostles and martyrs of the Lamb, to preach glad tidings of peace and pardon to dear immortals who have for ages been in darkness. And well may the dear lambs of Christ long to do something for the heathen: for this service is peculiarly pleasing to God our Savior. He died for them, and charged his friends to tell them of his love, and plead with them to turn from all their miserable wicked ways to God. And if after hearing and knowing this command we should sit down with indifference, and let the heathen perish, with what propriety might the Savior say, "Why call ye me Lord, Lord, and do not the things which I command you." But does

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it not seem strange that Christians should ever need urging to relinquish earthly enjoyments, or endure hardships for the Savior, when all their enjoyments and all their hopes, were purchased for them by his blood. No, my dear brother, if we had a thousand lives, and could lay them down at his feet every day for ten thousand years, we should do nothing towards repaying his infinite kindness. And if the salvation of one individual soul is of such importance, what is that of hundreds of millions? But what does the death of Christ profit those who never heard of him? I do not say that it is impossible for them to be converted and taught the knowledge of Christ by the immediate influence of the Spirit of God. But this evidently is seldom the case. It has pleased God by the foolishness of preaching to save them that believe. Nothing, generally, fit for the kingdom of heaven, is found among the heathen. The Gospel, accompanied by the Spirit of God, is the only instrument of restraining their wild passions and causing them to oppose the torrent of their corruptions. And why should they not enjoy the Gospel? Since Christ died for all men and his blood is sufficient to wash away the sins of the whole world, why should it not be allowed to flow through the earth? But if we refuse to preach it, or to assist those who would do it, we set a barrier to the blood of Christ, and throw the heathen to eternal death. And what could we do to make amends for this? We should rob God of his glory—we should rob Christ of his purchase—we should rob the Holy Spirit of his temples-we should rob the heathen of heaven, and heap on them all the miseries of the second death. And should we not destroy, or at least endanger, our own souls? Let every Christian consider, that every individual soul among the heathen is as precious as his, and let him feel this, and then say if he would not be willing to give the life of his frail polluted body to save a world of dear immortals.

I stop this strain of thought, my dear brother. I know you feel for the dear heathen. But our situation is peculiarly trying. Wherever we look, our eyes affect our hearts. We see the heathen world in worse than Egyptian darkness. We see the storm gathering blackness, and peal after peal is sinking them in eternal death. And the few dear souls around us, who have been snatched from the jaws of the lion, though they give us unspeakable joy, yet they increase our love for, and, of course, our grief on account of, their friends and nation still in darkness.

Being situated thus, having so constant a view of the immediate wants of the heathen, great exertions in the Christian world seem small to us, yet we would not but mark with peculiar gratitude the precious gift from Otsego. Not only because we wanted clothes so exactly suitable for the children, but also because they were tokens of the remembrance of our dear Christian friends, and an evidence that those friends were engaged with us in publishing "glad tidings" to the heathen. Yes, tell those dear sisters, by whose kind hands these clothes were provided, that we recognize them as Missionaries to the heathen. No matter whether they ever see in this world the precious sons and daughters they bring home to glory—no matter whether they are employed by a Board of Commissioners, or by the immediate direction of the Savior; if they are instrumental of spreading the Gospel among the heathen, or if they endeavor by their prayers and alms to do this, they will doubtless be rewarded as missionaries of Christ at the last day, and perhaps receive a much brighter crown, when the Lord makes up his jewels, than many who are actually engaged among the heathen. But especially we desire their prayers. Even Moses grew weary, and Amalek would have prevailed, had not Aaron and Hur held up his hands,—how much sooner shall we, who have but a drop of benevolence, let go of the poor heathen, if not strengthened by the prayers and tears of the children of God.

CALLS OF THE HEATHEN.

Extract from the conclusion of the Eighteenth Report of the Church Missionary Society.

"Oh! it needs nothing but an UNDERSTANDING of the immensity of human wretchedness and perdition to extinguish all jealousy and rivalry among Christians—that rivalry only excepted, which shall labor most assiduously to save souls from death, and to hide the multitude of sine."

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"Blessed be God!—the miseries of the heathen have reached our ears, and have moved our souls!—The whole creation groaneth and travaile th in hin together until now. But not the misery only of the Heathen world—its anxieties perturbations, its reaching forth after that which we only can render to it—THESE have cried loudly in every awakened ear—the earnest expectations of the creature waiteth for the manifestation of the sons of God.

DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, FROM JULY 16th, TO AUG. 15th.

PROSISOLI IOII, TO ACG. ISIII.	77.4.7
The Venne Few Chan Con for a shill in Mar Dishards Coults Cont.	Total.
Ashfield, Ms. Young Fem. Char. Soc. for a child in Mrs. Richard's family Ceylon,	£20° 00
to be named ALVAN SANDERSON, by the Rev. Thomas Shepard, - \$12 00	\$24 00
Auburn, N. Y. by the Rev. L. Parsons, contributed in the Presbyterian chh. 47 00	
D. Hyde, H. Hill, J. H. Beach, E. S. Beach, \$10 each 40 00	
Rev. D. C. Lansing, - 8 00	
J. S. Seymour, J. Cole, Porter and Powers, E. Pease, R. and J. Patty, E.	
Hill, \$5 each; Mr. Paine \$4 34 00	
C. Cole, Saml. Dill, Asa Munger, William Brown, and E. Williams,	
S3 each, 15 0G	
C. B. Hotchkiss, J. Grover, E. Parker, M. Creed, H. Porter, and E. Hotch-	
kiss, \$2 each, 12 00	
Several ladies, for the mission to Judea, 20 11	
Smaller Donations, 14 50	
Ballston, N. Y. the Soc. of Rev. Mr. Smith, by the Rev. L. Parsons, 32 12	
Boston, A friend for ed. of James Girdwood, 12 00	
Monthly concert of the Old South and Park-Street churches, for the mis-	
	151 00
sion to Jerusalem, 17 00	454 39
Pupils at the Sabbath-School in Hawkins-Street, by Mr. Samuel Train, 1 25	
Mr. Thomas Vose, fees of arbitration, 13 33	
Brimfield, Ms. a female friend of Missions, by the Rev. Joseph Vaill, 2 25	
Buckland, Ms. the Fem. Missionary Soc. by Polly Brooks, Treas 22 00	
Another Society, by Lieut. Brooks, - 12 00	
Buffalo, N. Y. a contribution, by Rev. L. Parsons, - 100 00	
Camden, S. C. Mr. Murray, by the Rev. P. Fisk, - 20 00	
Mrs. Blanding, by Do 10 00	
Canandaigua, N. Y. by the Rev. L. Parsons, from several sources as follows, viz.	
N. W. Howell, for western Indians, 13 00	
N. Gorham \$15, Mrs. Greig \$13, for western Indians, - 28 00	
H. Mc Nair, \$5, Thos. Beals, \$2, J. D. Bemis, \$2, - 9 00	
Mr. Stevenson, \$2; Miss M. Shepard, \$5; Miss S. Moseley, \$30, - 37 00	
Charity box in Miss Shepard's school \$3; Char. box in Miss Moseley's	
school, \$10, 13 00	
A pupil in the same school, by abstaining from sugar - 50	
Contribution by several individuals, 10 10	
Another scholar, for committing Scripture to memory 75	
Rev. E. Johns and family, 7 00	
A female friend of Missions, \$4; S. Parish, for W. Indians, \$3; - 7 00	
Geo, Clark \$5: Mrs. Hart \$1: P. P. Bates \$2: Thaddeus Chapin \$10 18 00	,
	10.00
Fem. Soc. for aid of the school at Cornwall, 31 00	49 00
Cayuga, N. Y. by the Rev. L. Parsons, as follows; viz.	
J. Mumford, \$10; L. Willard, \$5, - 15 00	
Mrs. Mumford, for the school at Brainerd, \$3; D. Mc Intosh, \$3,	
G. B. Gillet, \$2; other donations, \$10 12 00	
Charleston, S. C. Mrs. Gilchrist, by the Rev. P. Fisk - 30 00	
(A lady, a Diamond Ring not yet sold.)	,
Cherry Valley, N. Y. a contribution, by Rev. L. Parsons, - 25 50	
Mrs. Morse and her daughter, 7 00	
Fem. Benev. Society 12 00	
Christ-Church Parish, S. C. Ladies, for the child named Thomas Spencer,	
2d. payment, by Mrs. Eliza Osborn, 30 00	60 00
Cooperstown, N. Y. from the following sources, by the Rev. L. Parsons; viz.	
A Contribution, - 41 00	
Geo. Pomroy, James Averil, M. Bowers, and Thomas Fuller, \$10 each, 40 00	
Cyrus Clark, \$5; Mr. Foot \$3, 8 00	
Smaller donations, - 6 84	
Cummington, Ms. The Hea. School Soc. by Wm. Packard, for Sch. fund, 15 00	94 40
The Christian Knowledge Soc.	64 50
Monthly concert, by Clarissa Briggs, 8 75	18 58
Fem. Char. Soc. by Clarissa Briggs, Treas.	59 25
Fem. Char. Soc. by Clarissa Briggs, Treas 27 25 Mr. Seth Porter, 15 00	11 3 26 3
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Vol. XV.	54

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An English gentleman, by Mr. Porter, for the For. Mission School, Cutchogue, L. Isla. A collection, on the 4th of July, by the Rev. Lathrop	
Thomson, East Bloomfield, N. Y. by the Rev. L. Parsons, from East Hampton, L. Island: Fem. Soc. in aid of Foreign Missions, by Rev. E.	
Phillips, Fairfield, N. Y. Mr. Linus Evarts, Fayetteville, N. C. collection at the monthly concert, by the Rev. P. Fisk, 40 25	0
Several children, Geneva, N. Y. a contribution in the Presbyterian Society, - 136 44 6	0
Hartweck, and Flycreek, N. Y. Fem. Benev. Soc. by the Rev. L. Parsons, for the mission to Judea, Haverhill, Ms. a little boy, recd. as a reward in a Sunday School, for heathen children at Bombay.	-1 00
A little girl, since deceased, for the same purpose, Heath, Ms. the Young Men's Char. Soc. by Mr. Erastus Buck, 10 00	0
Homer, N. Y. Fem. Miss. Soc. for the Mission to Jerusalem, by the Rev. L. Parsons Several ladies S16 75; H. Roberts S10, - 26 73	
Asahel Lyman S5; G. and T. Hoar, S6, Children 84 ets. other donations, S14. Keene, N. H. collection at the monthly concert, by the Rev. Z. S. Barstow, 6 60	4
Kinsman, Ohio, a female friend of Missions, by the Rev. II. Coe, Lewiston, N. Y. from individuals, by the Rev. L. Parsons, 7 49	0
Learington, Geo. children in Mrs. Washburn's school for supporting a Sabbath School among the Indians, A little boy, by Rev. C. Washburn,	2
Literty County, Geo. The Fem. Cent Soc. by the Rev. Mr. Mc. Whir, 200 of Lima. N. Y. a contribution in the Presbyterian Soc. by the Rev. L. Parsons, 23 & Litchfield, N. Y. (Norwich Soc.) donations from several individuals, by do, 41 5 Little Falls, N. Y. from individuals, for the miss. to Jerusa. by Mr. E. Carter 5 00	7 7
Lyndeborough, N. H. Nabby Boardman, the avails of a necklace, for ed. hea. Children Manlius, N. Y. by the Rev. L. Parsons, a contribution, Marblehead. Ms. monthly concert in the Rev. S. Dana's Society, 7 00	3
Marcellus, N. V. the following individuals, by the Rev. L. Parsons, viz. D. Bradley, Rev. L. Parsons, Silas Crane, and Seth Dunbar, \$5 each Abby Humphrey, the avails of ornaments formerly worn, Martin Cosset and J. Frost, \$3 each, Several ladies,	0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
Marlborough, Ver. The Fem. Cent Soc. by Mrs. Lyman, 15 00 Mexico, N. Y. from a bidy, the avails of a gold ring, for the school at Corn-	86 00
wall, by the Rev. D. R. Dixon. Middle Granville, Ms. Fem. Char. Soc. by the Rev. Isaac Knapp, 20 00 Newburgport, Ms. the first Juvenile Soc. for the ed. of the child named WILL-	
Monthly concert in the chapel of the 1st Presbyterian church, by do. New-Haven, Con. The Fem. For. Mission Soc. by Mrs. Clarina B. Mer-	
win, Treas. Northunpton, Ms. a Soc. of persons who meet for prayer, by Mr. Enos Clark, 15 of Northford, Con. Fem. Benev. Soc. the avails of their own industry, by Juli-	
ana Malthy for ed. hea. chil. at Brainerd, Norway. N. Y. the Fem. Evangel. Soc. Collection at the monthly concert, - 15 00)
Onondaga, N. Y. (West Hill,) from individuals, Do. in 2d Presbyterian Soc. by Rev. L. Persons, as follows, viz. W. H.	5
Sabin, S10; S. Forman S5; T. Hopper S5, Rev. Mr. Mc Laren S5; O. W. Brewster, W. Rayner, S2 each, Fem. Foreign Mission Soc.)
Children in Miss Treadwell's school, Collection in the academy, J. Peck, S3; a friend, S3; Mr. Webb, S3, 9 00	;
Other persons, Painsville, Ohio. Dr. Matthews, for the mission to Judea, Philadelphia, the first Adult School Soc. for a child to be named HARRIET	0
Nawell, to be ed. at Brainerd, by Ann T. Da Costa, Treas. Pittsfield, Ver. a friend, by the Rev. L. Parsons, Plainfield, Ms. the Hea. School Soc. by Jacob Porter, Treas. 20 00 1 00 3 87	7 12 05
Plumpton, Ms. the Aiding For. Miss Soc. by the Rev. Elijah Dexter, Treas. 27 13 A friend to missions, for the mission at Brainerd, by the same, 100 Pompen. N. Y. by the Rev. L. Parsons, from the following persons, &c.	
Contribution in the east parish, - 28 00)

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Mr. and Mrs. Seymour, \$20; V. Birdseye, \$5, \$25 00	Total.
n Wood, 53; smaller donations, 52 00,	
covered individuals in the west parish, %5.68, John Hall, %5.00 - 10.68	4 1 4 2 4 4
partland, Me. the Foreign Miss. Soc. by the Treasurer, preble, N. Y. by the Rev. L. Parsons, 2 00	1,452 77
owing Ms. the Fem. Evangel, Soc. by Lucy Sayil, Treasr 12 01	31 91
Raleigh, N. C. John Heywood, Esq. 35; Mrs. Heywood, \$5, by the Rev.	01 32
p Fisk 10 00	
Reading, Ver. a friend of Missions, by the Rev. L. Parsons, - 1 00	
Saratoga, N. Y. a contribution, by the Rev. L. Parsons, From a friend, \$1; Rev. Mr. Gale \$2, - 3 00	
genera Falls, N. Y. an individual, by the Rev. L. Parsons, - 2 00	
sheffield. Ms. the Fem. Char. Soc. by Margaret Bradford, Treasr. 12 00	218 04
sherburne, N. Y. in the Soc. of the Rev. Mr. Truair, from the following per-	
sons, viz. Elias Babcock, - 30 00	
James Avery \$10; John Brace, Levi Follet, \$3 each, Joshua Cushman, \$2; a Char. box, kept in the Presbyterian church, \$3 06, 5 06	
Skeneutiles, N. Y from the following persons, by the Rev. L. Parsons: viz.	
Thaddeus Edwards, Samuel Bellamy, Saml. Porter, Daniel Kellogg, A.	
Northam, J. and J. M. Sherwood, Rev. B. B. Stockton, \$5, each, 35 00	
Several ladies, 30 50	
Smaller donations, 18 00 South Salem, N. Y. the following persons, by Mr. John Sayre: viz. Thomas	
Mead, for Foreign Missions \$3, Elizabeth Mead, for Cherokee Mission, \$2, 5 00	
Josiah Gilbert, S6; Mary Gilbert, S5, 11 00	
Mrs. M. Mead, for the sch. fund, 2 00	
The Fem. Char. Soc. for Foreign Miss. Do for Cherokee Mission, - 6 75 - 6 75 - 13 50	79 00
Springfield, N. Y. by the Rev. L. Parsons, a contrib. by a few individual, 6 59	19 00
The Fem. Tract Society 8 79	
Topsfield, Ms. the Soc for ed. Heathen children, by Dea. Bixby, remitted by	
the Rev. Dr. Worcester, - 20 40	5 3 65
Wernon, Con. the monthly concert, by the Rev. Wm. Ely, for the Choctaw Mission,	40 14
Waterloo, N. Y. from individuals, by the Rev. L. Parsons, - 6 00	
Waynesborough, Geo, Mrs. Whitehead, by the Rev. P. Fisk, - 500	
West-Bloomfield, N. Y. a contribution, in the Presbyterian Soc. by the Rev.	
L. Parsons, - 11 62 Westherough, Ms. the Fem. Assoc. for the child named Elisha Rockwood,	
by Arethusa Brigham, Treas. 5th. semi-an. payment, - 15 00	75 00
White Bluff, Geo. the mon. concert, the collection from Ja. to Ap. inclusive, 25 56	
Contribution in the negro chh. by their pastor, the Rev. Richd. Nethercleft, 2 00	
Windsor, Ver. from two females, the avails of a necklace, remitted by the Rev. Dr. Morse,	
A friend of missions, by the Rev. L. Parsons,	
Windham County, Con. Char. Soc. by Dea. John H. Payson, Treasr. reed.	
from the Char. Soc. of Pomfret 35 25	412 25
Woodstock, Ver. Ed. and For. Miss. Soc. by David Pierce, Treasr. for Missions, \$25 50, for ed. heath. children \$3.	75 45
Worcester, Ms. from three sisters in a letter with the Worcester post mark,	10 10
appropriated to the Choetaw Mission, 100 00	
The sources of the following are unknown.	
July 17. From some person, dropped into the box, 19. Ornaments reed, as donations in different places, by Rev. L. Parsons 5 88	
27. From various trinkets sold, 95	
The following donations were received by the accountant of the Foreign Miss	ion School
Amenia, N. Y. Four young ladies, S4 00	
Amenia, N. Y. Four young ladies, Blandford, Ms. Mr. Eli Pease, 50	
Dristol, Con, several females, by the Rev. J. Harvey 15 00	
5 of the description of the desc	
ounder, N. Y. a friend of missions, by A. Clark.	
Canton, Con. The Ladies' Society, by the Rev. Joseph Harvey, - 10 31 Calskill, N. Y. a friend, 5 00	
SS. S. V. a charity hov.	
the Control of the co	
willia Con. Mrs. F. Hart	,
Burset, Ver by Thomas Hanco	
THE TOP I OP IN MOUNTY I THOU WORD WOOD	34 37
Franklin, Con. the Fem. For. Miss. Soc 1 00	163 00

furnished. These tools and implements, in almost any given quantity, may be turned to good account for the purposes of the mission; as they will answer instead of money, and even better than money, for purchases to be made of the natives, and at the same time serve to promote their civilization.

The plan of this mission requires a great variety of books, embracing the first rudiments of learning and extending to the higher branches of literature and science. The missionaries and their assistants will need ample means of pursuing study themselves in various branches and all the stages of education; and ample means are needed to furnish a Seminary on heathen ground, where native teachers and preachers may be trained for usefulness among their countrymen. English Bibles and Testaments will also be needed not only for the mission itself, but for distribution among British and American sailors, many of whom touch at the islands. A fount of types and a printing-press will be procured. An

abundant supply of stationary will also be required.

But what is all this expense, in its utmost estimate,—compared with the object? It is a sentiment worthy of the respected Preacher by whom it was uttered:-"If the churches of New-England, knowing the purpose of God concerning Obookiah, had chartered a ship and sent it to Owhyhee, on purpose to bring him to Christ and fit him for heaven; it would have been a cheap purchase of blessedness to men and glory to God:—and were there no other expedients now to rescue his poor countrymen for whom he prayed, the end would justify the constant employment of such means to bring the sons and daughters of Owhyhee to glory."*—Is there a person in New-England-is there a believer in the Gospel on earth-who would not subscribe to this sentiment?—Otaheite, Eineo—the Society Islands;—purged of their idols,--cleansed from the blood of human sacrifices,-illumined with heavealy light,-resounding with grateful praises to HIM who made, and has redeemed the world!—of what comparative account are all the expenses and all the labors of the twenty years Mission?—The Sandwich Islands are a larger and richer field for Christian charity and Christian hope; containing a population equal to one third of New England, kindly disposed, desirous of civilization, and of excellent mental endowments; the climate salubrious, and the soil exuberantly fertile.

The fullest confidence is entertained, that this Mission will commend itself to the hearts of American Christians, and obtain an extensive and liberal patronage. But the bounty that shall be received in the outset will be doubly precious. The expense of setting the mission out must be heavy in proportion to what probably will be necessary for supporting it afterwards; and besides large drafts upon the funds of the Board are urgently demanded for other objects; particularly for a large reinforcement now going to Brainerd; for the Mission to the Cherokees of the Arkansaw; and for the Mission to Jerusalem. A special call, therefore, for immediate and liberal help has become necessary; a call which may be answered, and will, it is not doubted, be promptly and cheerfully answered, by contributions and donations either in money, or in such articles of various kinds, as are

wanted for the voyage and the mission.

Friends of man and of the Redeemer of man, is it not a rare opportunity presenting itself at a moment when your store-houses, and barns, and fields, are d manding from you a grateful offering to the bountiful Parent of all?—The object is before you—the bringing of many thousands of fellow beings to light and to glory -GOD LOVETH A CHEERFUL GIVER.

In the name of the Prudential Committee of the American Board of Commissioners for Foreign Missions, S. WORCESTER, Cor. Sec. Boston, Aug. 23, 1819.

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Mrs. Lawrence, Meredith, N. H. St. A Gentleman, of do. S2,	ω	-	\$3	00
Young L. dy, of G-, N. H. S5, do do. by A Mead, S1, -	*	*	6	00
Several ladies in Hopkinton, N. H. by the Rev. Roger C. Hatch,	-		2	30
Female Cent Soc. of Chester, N. H.			14	62
A friend, by N. Willis, S5, John Frost Sanford, Me. S4,			9	00
Female Char. Soc. Blandford, Mass			12	00
Sally Hasy of Lebanon, Me. \$2, Ann Farnam of ditto 50 ets			2	50
Church in Washington, Con			20	00
A young lady in Hardwick, Mass. S1, Benj. Smith of Putney, Ver. S3		60	4	00
Avails of a contribution box in Andover, Mass			2	00
Female Education Soc. Washington, Con		**	54	40
A Friend, retrenched from ornaments on wedding-cake, -	-		-	00
Avails of a Charity-box kept in the meeting-house, East Sudbury,				75
Female Cent Society, Mason, N. H.				62
First annual contribution of the first church, Newburyport, for the supp	ort of s	nior		
youth in preparation for the ministry,		Proc	130	00
A friend in Middlebury, Vt.	_			79
A small Reading Soc. of young misses, in the Rev. S. Chapin's parish, H	anover	Ma		-
small Reading 506. Of young misses, in the Rev. 5. Chapin's parish, 11	priorer,	** ** ** * * * * * * * * * * * * * * *	33. 40	60

^{*}A small river, about 100 feet broad.

	Total.
Gill, Ms. Fem. Char. Soc. by Mrs. A. Cannon, Treas. \$9 68	\$22 00
Lydia Rogers of Do. 5 00	2000 00
Greenwich, Con. Rev. Isaac Lewis, D. D. 2 50	
Hadlyme, Con. collection in a concert of prayer, - 1 31	
Hartford, Con. Rev. Thomas H. Gallaudet, 5 00	
Hartland, Con. Mr. Stephen Goodyear, - 2 00	
Hartwick and Fly creek, N. Y. Benev. Soc. by Mr. Levi Beebe, president, 12 00	59 50
Lenox, Ms. by T. Hopoo, 10 50	09 00
Manchester, Ver. by do 21 96	
Marietta, Ohio, Rufus Putnam, Esq 100 00	
New Braintree, Ms. Mr. Penniman - 5 00	
New Fairfield, Con. The Fem. Cent Soc 12 56	
Do. Do. by Mrs. Rogers, Treas 6 00	
Rev. Medad Rogers, of do 1 00	
New-London, Con. a person unknown, in letter, 10 00	
New Marlboro' Ms. (south par.) a charity box, - 6 00	
Norfolk, Con. a young lady, 50	
North Brookfield, Ms. a little girl, S1 04, Dr. Potter of do. S2 00, 3 04	
North Guildford, Con. Miss Collins' school, . 3 00	
A friend of Missions, in do 3 25	
Richmond, Ms. Miss L. Murphy, by the Rev. J. Harvey, - 1 00	
Sharon, Con. Cyrus Swan, Esq. \$5 00, Abraham Pratt \$1 00 - 6 00	
Sherman, Con. the Rev. Maltby Gelston, 5 00	
Stephenstown, N. Y. John Hendrick, by the Rev. J. Harvey, - 2 00	
Sarah Pardee of do 1 00	
Straif rd, Con. from several ladies, 24 00	
Utica, N. Y. a char, box by Samuel Ruggles, - 5 25	
Watertown, Con. Mr. Benj. Deforest, - 5 00	
Residence unknown.	
Individuals, by Samuel Ruggles, 5 00	
A female friend, by the Rev. E. W. Dwight, - 20 60	
An unknown person, by T. Hopoo, 2 88	
A Female friend of the Heathen, by the Rev. David D. Field, - 200	
Amount of donations from July 16th to Aug. 15th, \$3,215, 79.	
, John J.	

The amount of donations received from the 16th to the 31st of May, as published in our number for July, should have been \$1,747 63, instead of \$1,745 63. The mistake of \$2, was made in addition.

The list of donations received in the first part of June, the donation of \$30 published as a note, might with propriety have been included in the text; in which case the total would have been, \$2,553 09, instead of \$2,503 09, as it now stands.

The Treasurer acknowledges the receipt of a trunk of clothes, &c. for the Osage orphan named Lydia Carter, from Mrs. Lydia Carter of Natches, now at Brimfield, Ms.

Also a trunk of clothes from Ladies in Salem, for Missions to the American Indians. The trunk was presented by Mr. J. B. Lawrence.

MISSION TO THE SANDWICH ISLANDS.

The Isles shall wait for his law.

FRIENDS OF MAN AND OF THE REDEEMER OF MAN,

In the good providence of HIM, who "hath made of one blood all Nations of men—and determined the times before appointed and the bounds of their habitations; that they should seek the Lord, if haply they might feel after him and find him;"—several youths, natives of the Sandwich Islands, have been brought to our shores, and favored with a temporary residence in these regions of light. Seven of them have been placed under instruction in the Foreign Mission School, at Cornwall, Con. and their improvement in knowledge, hum in and divine, has fully answered the most raised expectations of their patrons, benefactors, and friends.

"O what a wonderful thing it is," said one of them, "that the hand of the Divine Providence has brought me here, from that heathenish darkness, where the light of divine truth never had been. And here I have found the name of the Lord Jesus in the Holy Scriptures; and have read that his blood was shed for many.—O what a happy time I have now, while my poor friends and relations at home are perishing with hunger, and thirsty, wanting of Divine Mercy and water out of the well of salvation:—My poor countrymen, who are yet living in the region and shadow of death—without knowledge of the true God, and

ignorant of the future world—have no Bible to read—no sabbath—and all these things are unknown to them. I often feel for them in the night season, concerning the loss of their souls.—May the Lord Jesus dwell in my heart, and prepare me to go and spend the remaining part of my life with them. But not my will, O Lord, but thy will be done.—O do not cease to pray for me, and for Tennooe, and for the poor ignorant people at Owhyhee."

The will of the Lord Jesus is done. The dear lamented Obookiah was not to return to Owhyhee. But his prayers and supplications with many tears, for his "poor friends, and relations and countrymen"—which he ceased not to offer, until his soul rested in the bosom of his Savior—will not be forgotten in heaven;

nor must they be forgotten on earth.

Four of his surviving companions appear to have been made partakers of the same grace, to be filled with the same spirit, and to be burning with the same

Shall the holy flame be quenched?—Shall these dear young disciples not be allowed and encouraged to return, and publish in their native Isles the Good Tidings of great joy which in this land they have heard, and which shall be to all people.—But how shall they return?—and how shall the great design, so dear to their hearts—so important to those whom they love, and to many thousands of human beings—be carried into effect?—Shall they be sent back alone,—without means—without aid—for the arduous, glorious enterprise?

Ye favored Dwellers in this land of blessings, is not the voice as distinct—as clearly an expression of the Savior's good pleasure—as was that which was heard at Troas? Not only does it sound from the grave, or from the celestial mansion, of Obookiah; but even now "there stand" men of Owhyhee, Woahoo, and Atooi,* praying, and saying "Come over," and send over, to the Sandwich Islands, and help us.

The call has touched the hearts of many. Some have offered themselves to go; and the resolution to send is fixed. By or before the middle of October next, Providence permitting, a mission to the Sandwich Islands will be embarked at Boston, under the direction of the American Board of Commissioners for Foreign Missions; comprising, besides four of the natives now at the Foreign Mission School, eight or nine of our own countrymen-most of them married, and one having a family of five children;—in all more than twenty-five persons:—two, Messrs. Hiram Bingham and Asa Thurston, ordained Missionaries; two, Samuel Ruggles, and Thomas Hopoo, (a native of Owhyhee, and the Friend of Obookiah) advanced in preparations for the ministry, and well qualified for Catechists and Teachers; a physician, a printer, and a prime farmer, with qualifications also for teaching. Individuals of the company are, besides, skilled in various mechanical trades.

To the interesting young Islanders all is hope and joy. To the devoted and beloved Servants of the Lord Jesus, who go with them, the sacrifices are great. Let the love of Christ constrains them; and for the benefit of those who are ready to perish for lack of knowledge of him, they cheerfully relinquish their triends, their country, their earthly prospects and give up themselves and their all. Will not then this Christian community as cheerfully supply the requisite means for the various exigencies and purposes of the Mission?

The expense, especially in the outset, evidently cannot be light.

Fitting the vessel for so many passengers and ship-room for them, and for all that they should carry with them, will cost—according to a contract, made as is thought on quite reasonable terms-about two thousand dollars; the owner turnishing wood and water, but no provisions or stores. The provisions and seastores, requisite for so large a company, during a voyage of five or six months, must be of no inconsiderable amount. And those who embark in this enterprise must be furnished besides with many articles for their sustenance and comfort after they shall have landed .- A frame, with materials for covering and finishing a small house for the immediate use of the mission family must be provided. Medicines for themselves, and for the benefit of the natives, in suitable variety and liberal quantity; and a good supply of the common implements of husbandry, -axes, ploughs, hoes, shovels, &c. &c. as also of the most important tools of various mechanical arts-smithery, carpentry, &c. must

^{*} The names of the three most important Sandwich Islands.

furnished. These tools and implements, in almost any given quantity, may be turned to good account for the purposes of the mission; as they will answer instead of money, and even better than money, for purchases to be made of the

natives, and at the same time serve to promote their civilization.

The plan of this mission requires a great variety of books, embracing the first rudiments of learning and extending to the higher branches of literature and science. The missionaries and their assistants will need ample means of pursuing study themselves in various branches and all the stages of education; and ample means are needed to furnish a Seminary on heathen ground, where native teachers and preachers may be trained for usefulness among their countrymen. English Bibles and Testaments will also be needed not only for the mission itself, but for distribution among British and American sailors, many of whom touch at the islands. A fount of types and a printing-press will be procured. An

abundant supply of stationary will also be required.

But what is all this expense, in its utmost estimate,—compared with the object? It is a sentiment worthy of the respected Preacher by whom it was uttered:— "If the churches of New-England, knowing the purpose of God concerning Obookiah, had chartered a ship and sent it to Owhyhee, on purpose to bring him to Christ and fit him for heaven; it would have been a cheap purchase of blessedness to men and glory to God:—and were there no other expedients now to rescue his poor countrymen for whom he prayed, the end would justify the constant employment of such means to bring the sons and daughters of Owhyhee to glory."*—Is there a person in New-England—is there a believer in the Gospel on earth—who would not subscribe to this sentiment?—Otaheite, Eineo—the Society Islands;—purged of their idols, -- cleansed from the blood of human sacrifices, -illumined with heavenly light,-resounding with grateful praises to HIM who made, and has redeemed the world!—of what comparative account are all the expenses and all the labors of the twenty years Mission?—The Sandwich Islands are a larger and richer field for Christian charity and Christian hope; containing a population equal to one third of New England, kindly disposed, desirous of civilization, and of excellent mental endowments; the climate salubrious, and the soil exuberantly fertile.

The fullest confidence is entertained, that this Mission will commend itself to the hearts of American Christians, and obtain an extensive and liberal patronage. But the bounty that shall be received in the outset will be doubly precious. The expense of setting the mission out must be heavy in proportion to what probably will be necessary for supporting it afterwards; and besides large drafts upon the funds of the Board are urgently demanded for other objects; particularly for a large reinforcement now going to Brainerd; for the Mission to the Cherokees of the Arkansaw; and for the Mission to Jerusalem. A special call, therefore, for immediate and liberal help has become necessary; a call which may be answered, and will, it is not doubted, be promptly and cheerfully answered, by contributions and donations either in money, or in such articles of various kinds, as are

wanted for the voyage and the mission.

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Several ladies in Hopkinton, N. H. by the Rev. Roger C. Hatch,	-		0	30
Female Cent Soc. of Chester, N. H.	198		14	62
A friend, by N. Willis, S5, John Frost Sanford, Me. S4, -			9	00
Female Char. Soc. Blandford, Mass			12	00
Sally Hasy of Lebanon, Me. 82, Ann Farnam of ditto 50 ets.			2	50
Church in Washington, Con.				00
A young lady in Hardwick, Mass. S1, Benj. Smith of Putney, Ver. S	3			00
Avails of a contribution box in Andover, Mass.			~	00
Female Education Soc. Washington, Con.		_	54	6
		-		
A Friend, retrenched from ornaments on wedding-cake,	-		1	00
Avails of a Charity-box kept in the meeting-house, East Sudbury,			- 6	75
Female Cent Society, Mason, N. H.	-	-	3	62
First annual contribution of the first church, Newburyport, for the su	port of	a pio	us	
youth in preparation for the ministry,	r k o c c	-	130	00
				79
A friend in Middlebury, Vt.				
A small Reading Soc. of young misses, in the Rev. S. Chapin's parish,	Hanove	r, Ma	35. 2	(31)

Ladies in the north Soc. of Woodstock, Con, surplus fund after applying	340	to con		
stitute their Pastor a life member,			S4	50
From the following sources to consitute clergymen members for life, viz.				
Rev. Warren Fay, Harvard, Mass. from a cordial friend of Zion,			40	00
Rev. Saml. Backus of Woodstock, Con. from ladies in the north parish,			40	00
Rev. David Kellogg, Framingham, Mass, from ladies of his Soc.	•		.40	00
Rev. Joel Mann, Bristol, R. I. from ladies in the Congregational Soc.		-	40	00
Rev. Jonas Perkins, Weymouth, from ladies of the Union Soc. Braintree	and	Wey.	4()	00
Rev. Jona. French, North Hampton, N. H. from ladies of his parish,			40	00
			520	

MISCELLANEOUS NOTICES RELATIVE TO RELIGION AND MISSIONS.

A worthy clergyman writes from the interior of New-York as follows, viz:

"You are herewith furnished with —— dollars, for the A.B.C. F. M. to assist in the interesting and glorious work of evangelizing 600,000,000 of heathen,

whose claims are imperious."

"It is but little that we do for the missionary cause of our dear Lord and Savior, in this moral waste, where a few only are disposed to do any thing; and they meet with much opposition. The Lord grant, that many more in this place, and thousands and millions elsewhere, may submit themselves unto him with pieces of silver; and that the blessed cause may triumphantly prevail, until every precious promise made to the church shall be fulfilled. Come, Lord Jesus, come quickly."

Since the list of donations for this month was closed, the Treasurer of the A. B. C. for Foreign Missions received the following letter from an unknown correspondent, who writes without name, or date, or post-mark.

"DEAR SIR,

Believing the christianizing and civilizing of the heathen one of the noblest employments of man, and it having pleased a kind Providence to enable me to do something for charitable objects, I enclose one hundred dollars for the use of foreign missions, one half of which I wish to be appropriated to the support of missionaries, and the residue for the translations. Respectfully yours,

A FRIEND OF MISSIONS."

Some important donations in clothing and books came too late to be particularly acknowledged in this number.

MEETING OF THE A. B. C. F. M.

The American Board of Commissioners for Foreign Missions will hold their annual meeting at Boston, on Wednesday the 15th inst. at 10 o'clock, A. M. The Rev. Dr. Payson, of Rindge, N. H. is appointed to preach the annual sermon, which will be delivered in the Old South Church, on Thursday, the 16th, at half past three, P. M. After the services, a collection will be taken for the funds of the Board.

When the public consider the missions at Bombay and in the vicinity, and those on the Island of Ceylon, with their translations, printing and Schools; the missions to the Cherokee, Choctaw, and Arkansaw Indians, and those intended for the Chickasaw and other tribes, with the Schools of different kinds either now belonging to these establishments, or soon to be engrafted upon them; the Foreign Mission School at Cornwall, a most interesting nursery of youths from pagan countries, preparing to carry the Gospel to their native lands; the intended mission to Jerusalem, which is expected soon to leave our shores; and the not less interesting mission to the Sandwich Islands, just on the eve of departing to carry the blessings of the Gospel and the elements of civilization and social order to a numerous race;—when these objects of the Board are considered, we trust it will not be necessary to urge the friends of missions to liberality, to exertion, to an active and animated devotedness.